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MIRROR OF NATURE

THE
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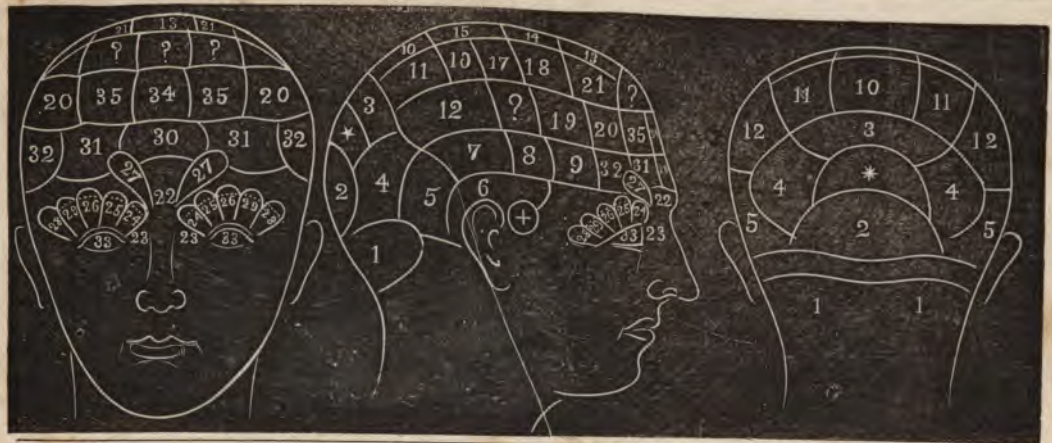

NAMES AND NUMBER OF THE FACULTIES.

1 Amativeness
2 Philoprogenitiveness
3 Concentrativeness
* Inhabitiveness
4 Adhesiveness
5 Combativeness
6 Destructiveness
† Alimentiveness

7 Secretiveness
8 Acquisitiveness
9 Constructiveness
10 Self-Esteem
11 Love of Approbation
12 Cautiousness
13 Benevolence
14 Veneration

15 Firmness
16 Conscientiousness
17 Hope 18 Wonder
19 Ideality
20 Wit or Mirthfulness
21 Imitation
22 Individuality
23 Form 24 Size

25 Weight 26 Coloring
27 Locality
28 Number 29 Order
30 Eventuality
31 Time 32 Tune
33 Language
34 Comparison
35 Causality

THE

MIRROR OF NATURE,

PART I.

PRESENTING A BRIEF SKETCH

OF THE

SCIENCE OF PHRENOLOGY.

THE NAMES, NUMBER AND ORDER OF THE MENTAL FACULTIES, AND ANALYSIS OF THEIR RELATIVE DEGREES OF DEVELOPMENT, WITH THE PHRENOLOGICAL CHARACTER AND TALENTS OF

Mr Parker.

BY JOHN FLETCHER,
Practical Phrenologist, Amory Hall, Boston.

BOSTON:
PRINTED BY CASSADY AND MARCH,
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1839.

EXPLANATION.

THE proportionate size of the phrenological organs of the individual examined, and consequently, the relative strength and energy of his primary mental powers, are indicated by the written figures attached to the name of the organs, and ranging in the scale from 1 to 6. 1 indicates the organ is very small, or almost wholly wanting; 2, small, feeble or inactive; 3, moderate, or active only in a subordinate degree; 4, full or fair, a little above par; 5, large, or quite energetic, and having a marked influence upon the character; 6, very large, or giving a controlling influence to the character.

The size of the head, the various regions of the head, the proportions of the temperaments are indicated by the same terms or figures.

The sign + (plus) placed before or after a figure shews that it is larger than it is marked.

The sign = (minus) that it is not quite as much as it is marked. These signs add or diminish nearly one half of a degree. Excesses and defects of character are marked by curved dashes. A curved dash drawn *under* a figure thus $\underset{\smile}{6}$ indicates that the organ so marked, considered in reference to its combinations, is liable to be overexercised or perverted, and requires to be closely watched and judiciously directed or restrained; a curved dash, thus $\overset{\frown}{2}$ drawn *over* a written figure signifies that the weakness of the faculty thus marked, constitutes a palpable defect of character, and that it should be cultivated and stimulated.

MIRROR OF NATURE.

THE principal conditions upon which the mental manifestations are found to depend, are mainly as follows:—

I. *The size of the brain*, other conditions being equal, is found to be the measure of the *aggregate* amount of the mental power; and the relative size of the several organs of an individual, indicates the proportional strength and energy of his corresponding faculties.

It must be observed, however, that the *amount* of one's mental power depends as much upon these "*other conditions*," such as the vigor of his constitution, the state of his health, his temperament, his education, habits, diet, &c., as upon the size of his brain alone.

Accordingly, in consequence of different degrees of health, rest, fatigue, excitement, &c., the manifested *quantity* or *amount* of a man's mental power will vary twenty, forty, or even eighty per cent., whilst the *kind* or *quality* will differ little, if any. Hence, both in proving phrenology, and also in applying its principles, the province of the phrenologist is to point out the *character* or *kind* of talents and mental power, rather than their precise *amount*; and yet, if he is informed of these "*other conditions*," (and it is not only his right to know them, but preposterous in him to pronounce without such knowledge,) he can ascertain very nearly the *amount*, as well as the *kind*, of intellect and feeling.

LARGE.—One having a large-sized brain, with activity *great* or *very great*, will combine great power of mind with great activity; exercise a commanding influence over those minds with whom he comes in contact; when he enjoys, will enjoy intensely; and when he suffers, suffer equally so; be susceptible of strong excitement; and with the organs of the propelling powers, and of practical intellect, large or very large, will pos-

sess all the mental capabilities for conducting a large business; for rising to eminence, if not pre-eminence; and discover great force of character, and power of intellect and feeling: with activity *full*, will be endowed with a very good amount of the mental power, and be capable of doing much, yet require considerable to awaken him to that vigorous effort of mind of which he is capable; if his powers are not excited by circumstances, and if his perceptive organs are only moderate or full, he may pass through life without attracting notice, or manifesting more than an ordinary share of talents; but if the perceptive faculties are large or very large, and his natural powers put in vigorous requisition, he will manifest an amount of intellect and capacity much above mediocrity; be adequate to undertakings which demand originality of mind and force of character, yet, after all, be rather indolent: with activity *moderate*, when powerfully excited, will evince considerable energy of intellect and feeling, yet be too indolent and too sluggish to do much; lack clearness and force of idea, and intenseness of feeling; unless literally driven to it, will not be likely to be much or do much, and yet actually possess more vigor of mind, and capacity, than he will manifest: with activity *small* or *very small*, will border upon idiocy.

Very large.—One having a very large head, with activity *great*, strength and the intellectual organs the same, will be a natural genius; endowed with very superior powers of mind, and vigor of intellect; and, even though deprived of the advantages of education, his natural talents will surmount all obstacles, and make him truly talented: with activity *very great*, and the organs of practical intellect and of the propelling powers large or very large, will possess the first order of natural abilities; manifest a clearness and force of intellect which will astonish the world, and a power of feeling which will carry all before him; and, with proper cultivation, enable him to become a bright star in the firmament of intellectual greatness, upon which coming ages may gaze with delight and astonishment; his mental enjoyment will be the most exquisite, and his sufferings equally excruciating: with activity *full*, on great occasions, or when his powers are thoroughly roused, will be truly great; but upon ordinary occasions, will seldom manifest any remarkable amount of mind or feeling, and perhaps pass through life with the credit of being a person of good natural abilities and judgment, yet nothing more.

Full.—One having a full-sized brain, with activity *great* or *very great*, and the organs of practical intellect and of the propelling powers large or very large, although he will not possess greatness of intellect, nor a deep, strong mind, will be very clever; have considerable talent, and that so distributed that

it will show to be more than it really is; is capable of becoming a good scholar, doing a fine business, and, with advantages and application, of distinguishing himself somewhat, yet he is inadequate to a great undertaking; cannot sway an extensive influence, nor be really great: with activity *full*, will do only tolerably well, and manifest only a common share of talents; and with the perceptive and propelling faculties large or very large, is capable of doing a fair business, and may pass for a man of some talent; will be quick of perception, and do well in his sphere, yet never manifest any traces of greatness, and out of his sphere be common place: with activity *moderate* or *small*, will neither be, nor do much, worthy of notice.

MODERATE.—One with a head of only moderate size, combined with *great* or *very great* activity, and the large perceptive and propelling faculties, will possess a tolerable share of intellect, yet appear to possess much more than he does; with others to plan for and direct him, will perhaps, execute to advantage, yet be unable to do much alone; will have an active mind, and be quick of perception, yet, after all, have a contracted intellect; with activity only full, will have but a moderate amount of intellect, and even this scanty allowance will be too sluggish for action, so that he will neither suffer nor enjoy such; with activity *moderate* or *small*, be an idiot.

SMALL OR VERY SMALL.—One with a small or very small head, no matter what may be the activity of his mind, will be incapable of intellectual effort; of comprehending even easy subjects; or of experiencing much pain or pleasure; in short, will be a natural fool.

II. The strength of the system, including the brain, or what is the same thing, upon the *perfection* or *imperfection of the organization*. Probably no phrenological condition is so necessary for the manifestation of mind, as a strong, compact constitution, and energetic physical powers. Even after a violation of the laws of the organization has brought on disease, a naturally vigorous constitution often retains no small share of its former elasticity and energy, and imparts the same qualities to the mental operations; but in proportion as this is defective, weakness and imbecility of mind will ensue.

III. THE DEGREE OF ACTIVITY.—In judging of the manifestations of mind, the activity of the brain is a consideration quite as important as its size. Whilst size gives power or momentum of intellect and feeling, activity imparts quickness, intensity, willingness, and even a restless desire to act, which go far to produce efficiency of mind, with accompanying effort and action.

TEMPERAMENT.—Phrenologists recognize four temperaments.

1. The *lymphatic*, or *phlegmatic*, in which the *secreting glands*

are the most active portion of the system; indicated by a soft and abundant flesh, and langour of the pulse, and of all the corporeal and mental functions; by a dull, ease seeking, inefficient, indolent, disposition, and an aversion, to corporeal and intellectual effort. Great excitement is necessary to arouse one with this temperament to effort, yet the action may then be a powerful one.

2. The *sanguine*, in which the *arterial system*, and the organs which circulate the various fluids, particularly the blood, are most active; indicated by light or sandy hair, fair skin, a fresh and florid countenance, light or blue eyes, a strong and rapid pulse, strong animal passions, and more ardor, enthusiasm, activity and zeal, than strength and power of mind or body.

3. The *billious*, in which the *muscular* portion of the system predominates in activity; characterized by a more athletic form; by strong bones and muscles, black hair, a dark skin, and dark eyes; a strong and steady pulse, hardness, strength, and power of body, accompanied with considerable force and energy of mind and character.

4. The *nervous*, in which the *brain* and the *nervous system* are much more active than the other portions of the body, which gives rise to, and is accompanied by, the highest degree of excitability and activity of the corporeal and mental powers; vividness and intensity of emotion; clearness and rapidity of thought, perception and conception; sprightliness of mind and body; light, fine, thin hair; a fair clear and delicate skin and countenance; and more activity, vivacity and intensity, than power and endurance of mind and body.

These temperaments are generally compounded: the nervous sanguine gives the highest degree of activity and intensity of thought and feeling; the nervous-billious, activity accompanied with power and endurance, constituting one of the most favorable temperaments, especially when united with a little of the sanguine; the billious-lymphatic gives mental and corporeal indolence, accompanied with power under strong excitement; the sanguine-lymphatic, is less favorable to intellectual than to corporeal manifestations, &c.

The temperaments are capable of being greatly modified, and their proportion even radically changed, by the habits, diet, exercise, &c., of the individual. The hard working man, who exercises his muscles mainly, and cultivates but little sensitiveness, either of body or feeling, and the fashionable belle, who experiences the other extreme of excessive sensibility, both physical and mental, will serve to illustrate this point.

The propelling or executive faculties consist in combat, destruct, firm, self-e, and hope.

The organs of practical intellect are the perceptive faculties of individ. event. form, size, weight, locality and language. Sharp and prominent organs denote activity; smooth and broad ones intensity and strength.

The analyses in this work in both parts 1 and 2 are predicated upon the individual examined, having a full or large head, and an active temperament.

Analysis and Classification of the Faculties.

Affective Faculties.

GENUS I.—PROPENSITIES.

1.—AMATIVENESS. 5

Use; the propagation of the species, and love of the opposite sex.

Abuse; misplaced love, immoral conduct, unlawful intercourse.

5, ardent love of the other sex, of their company and conversation.

6, passionate love of the other sex.

4, fondness, but not passionate, for the other sex and their company.

3, not very partial to the other sex, yet may enjoy their company.

2, or 1, feeble action, or almost total want of this power and feeling.

2.—PHILOPROGENITIVENESS. 5

Use; affection for young and tender beings.

Abuse; spoiling children by over indulgence or unjust partialities.

5, strong love of children, pet dogs, pet horses, and young animals in general.

6, passionate fondness of, and extreme delight in children and pets.

4, interest in children, without too great fondness, so as to spoil them.

3, want of interest in, and forbearance with children, especially if cross.

2, or 1, indifference or aversion to the young and tender, pets, &c.

3.—CONCENTRATIVENESS. 4

Use; necessary attention and aplication. *Abuse;* tediousness.

5, continuity and protraction of thought and feeling, and inability to discharge an unpleasant subject from the mind.

6, tedious dwelling upon, and inclination to pore over one subject.
4, ability to fix the attention upon one, or turn it readily to any subject.
3, inclination and ability to change frequently from one thing to another.
2, or 1, restlessness; want of continuity, patience, and application.

*.—INHABITIVENESS.

Use; love of home and country. *Abuse;* nostalgia.
5, strong love of home, of one's country, state, town, &c., desire to dwell in one place.
6, extreme attachment to home, or the place in which one has lived.
4, preference for one place, yet can change if interest requires it.
3, regard, but not a very special one, for one's homestead or residence.
2, or 1, indifference to one's home *as such;* liability to change residence.

4.—ADHESIVENESS.

Use; attachment, sociability and friendship.
Abuse; improper attachments, immoderate grief under the loss of friends.
5, strong attachment and friendship; ardent love of company.
6, the tenderest love and most devoted, if not passionate fondness.
4, attachment, and friendly social feeling, without strong friendship.
3, friendship, which is less ardent, and not quite liable to be *cut* or broken.
2, or 1, want of affection; indifference to friends; cold-heartedness.

5.—COMBATIVENESS.

Use; courage to defend one's self, to meet danger and overcome difficulties,
Abuse; love of contention; tendency to provoke and assault.
5, boldness and energy; strong opposition or resistance; fond of argument.
6, desire to attack, contend, dispute, and quarrel; great pugnacity.
4, willingness, but not desire, to encounter opposition; energy without contention.

3, forbearance, peaceableness, and amiableness; shrinking from opposition.
2, or 1, tameness, inefficiency; want of courage and spirit.

6.—DESTRUCTIVENESS.

Use; the destruction of animals for food, and noxious objects.
Abuse; murder, cruelty, desire to torment; ungovernable rage.
5, severity; strong indignation; force, passion; determination to overcome obstacles, propensity to "go ahead."
6, rage, violence, harshness, revenge; seldom forgives an injury.
4, genial mildness, with sufficient severity and energy of character.
3, mildness; wanting impetuism and severity.
2, or 1, inability to destroy; softness of feeling; heart-sickening sensation at the sight of blood.

†.—ALIMENTIVENESS.

Use; nutrition. *Abuse;* gluttony and drunkness.
5, strong relish for food; fondness for the good things of this life, and according to ability, a good liver.
6, voracious appetite; greediness; desire to eat too much—to gormandize.
4, a good relish for food; partial to a rich dish, but can submit to a poor diet.
3, want of relish; indifference for variety, or rich food; can go a long time without food.
2, or 1, poor appetite; disrelish for food and drink.

‡.—VITATIVENESS.

Love of life; this faculty is located nearly beneath the mastoid process, as the degree of developement cannot be ascertained during life, it is unnecessary to analyze it.

7.—SECRETIVENESS.

Use; ability to conceal; prudence in giving utterance to thoughts and feelings.
Abuse; cunning, deceit, duplicity, lying and dishonesty.
5, propensity and ability to conceal feelings and plans; shrewdness.
6, profound secresy; cunning, duplicity; desire to pry into other's affairs.
4, proper reserve; prudent expression of feeling without bluntness or deceitfulness.
3, too much frankness, candor, open-heartedness; bluntness.
2, or 1, a foolish expression of thoughts, feelings, plans, &c., without any regard to consequences.

8.—ACQUISITIVENESS.

Use; tendency to accumulate articles of utility; to provide against want.

Abuse; inordinate desire of property, selfishness, avarice, theft.

5, strong love of riches; desire to make and save money.

6, idolizing love of money, and extreme reluctance to part with it; sordidness.

4, desire to acquire; without much of the miserly or stingy feeling.

3, freeness to spend money; love of it only for its uses and what it will buy.

2, or 1, indifference to money except for spending; prodigality, profusion.

9.—CONSTRUCTIVENESS.

Use; tendency to build and construct works of art.

Abuse; imprudent expenditure on useless inventions, buildings, alterations, &c. Fabrications of objects to deceive mankind.

5, great mechanical ingenuity, talent and skill.

6, extraordinary skill and talent for building, inventing, using tools, &c.

4, respectable ingenuity without uncommon skill, tact or facility in making.

3, aversion to, and want of skill in constructing things, and using tools.

2, or 1, awkwardnes, unskilfulness, and inability in the use of tools.

Note.—To make the expert operative mechanic large Form, Size, Weight, and Limit. are as essential as Construct.

GENUS II.—SENTIMENTS.

10.—SELF-ESTEEM.

Use; self-respect, love of independence, personal dignity.

Abuse; pride, arrogance, excessive selfishness, love of dominion.

5, high-mindedness, independence, self-confidence, dignity; aspiration for greatness; love of freedom; inclination to act for one's self; willingness to assume the responsibility; desire to govern, but unwilling to submit.

6, self-consequence; self-sufficiency, pride, haughtiness.

4, self-confidence and complacency without much pride or conceit.

3, too little self-estimation; want of confidence and manliness.

2, or 1, low-mindedness and submissiveness; tormented with a feeling of unworthiness and inferiority.

11.—APPROBATIVENESS.

Use; desire for the esteem of others; love of fame and reputation.

Abuse; vanity; over-anxiety to please; thirst for praise independently of praise-worthiness.

5, ambitious of distinction, sense of character; sensibility to reproach, fear of scandal, desire to please and to be approved; feeling of shame.

6, extreme fondness for show, display, style, dress, a good name, and desire for fame.

4, decent regard for popularity, fame, praise, and a good name.

3, not materially influenced by the opinions of others.

2, or 1, indifference to the censure or approbation of men, *as such.*

12.—CAUTIOUSNESS.

Use; prudence and circumspection.

Abuse; excessive timidity, unfounded apprehensions, despondency.

5, discretion, carefulness, anxiety, apprehension, &c.

6, fear, hesitation, irresolution, indecision, dread and melancholy.

4, provision against prospective dangers without hesitation or irresolution.

3, liability to accident; want of forethought; destitution of fear.

2, or 1, carelessness, recklessness, inconsideration, thoughtlessness.

Note.—When Appro. and Caut. are larger than Self-e. it produces diffidence and bashfulness.

13.—BENEVOLENCE.

Use; desire for the happiness of others; universal charity; mildness of disposition.

Abuse; profusion; prodigality; benevolence to the injury of self or family.

5, kindness, tenderness, goodness, sympathy.

6, an overflowing fountain of kind, humane and tender feeling.

4, kindness of feeling without much active benevolence, sympathy, &c.

3, an apparent want of humanity; hard-heartedness, unkindness.

2, or 1, inhumanity, insensibility to suffering and pain.

14.—VENERATION.

Use; tendency to venerate or respect whatever is great and good; gives origin to religious adoration.

Abuse; bigotry, idolatry, abject subserviency to superiors.

5, reverence for the Deity; respect for talents, worth, or eminence.

6, a deep awe of the Deity; great fervor of devotion, piety.
4, religion will depend much upon education.
3, want of reverence and devotion, and of due deference to superiors.
2, or 1, irreverence; not devotional; no respect for superiors.

15.—FIRMNESS.

Use; perseverance, determination, steadiness of purpose.
Abuse; disobedience, stubbornness, infatuation, tenacity in evil.
5, stability and decision of character and purpose.
6, stubbornness, obstinacy; extreme tenacity of will and purpose.
4, firmness with reasonable willingness to yield, apparent changeableness.
3, compliance; too great readiness to yield and abandon one's purpose.
2, or 1, inconstancy and fluctuation; changeableness and fickleness.

16.—CONSCIENTIOUSNESS.

Use; love of justice and duty.
Abuse; remorse for innocent and unimportant actions; excess in self-condemnation.
5, high regard for duty, integrity, moral principle, justice, obligations, truth, &c.; quick perception of right; penitence, gratitude, &c.
6, an extremely tender conscience; scrupulousness, self-condemnation; morality and duty the pole-star of life.
4, regard, but not all-controling, for right and duty; fair share of conscience.
3, few conscientious scruples; not much gratitude, or compunction for sin.
2, or 1, want of conscience and of moral principle; impertinence.

17.—HOPE.

Use; tendency to expect future good; it cherishes faith.
Abuse; love of scheming; absurd and unreasonable expectations of success.
5, cheerfulness; vivacity; sanguine expectation of success and enjoyment.
6, unbounded anticipations; building castles in the air; superabundant flow of animal spirits, and vivacity.
4, reasonable hopes and spirits; anticipation of about what is realized.
3, too feeble expectation; liability to low spirits.
2, or 1, deep melancholy; dismal forebodings of apprehended ills.

Note.—The manifestation of this faculty is often mistaken for that of Mirth.

18.—WONDER.

Use; the desire of novelty; admiration of the new, the unexpected and the wonderful.
Abuse; belief in demons, astrology, magic, ghosts and other supernatural absurdities.
5, wonder; credulity, fondness for, and disposition to inquire into the marvellous.
6, belief in ghosts, witches, and supernatural appearances and agencies.
4, openness to conviction without blind credulity; good degree of faith.
3, incredulity; thinking for one's self; disbelief without very strong proof.
2, or 1, a skeptical turn of mind; incredulous respecting every thing new and uncommon.

Note.—Veneration, Hope, and Wonder combined, give the tendency to religion; their abuse produces superstition.

19.—IDEALITY.

Use; love of the beautiful and splendid; desire for perfection.
Abuse; overwrought sensibility; wild flights of fancy; exaggerated notions of refinement.
5, lively imagination; love of poetry, of fiction, of eloquence, of music, of the fine arts, of polite literature, and of every thing elegant and tasteful.
6, poetic revelry, rapture, ecstacy and enthusiasm, excessive admiration of the sublime and beautiful, disposition to dwell in the regions of fancy, and distaste for the common affairs of life.
4, refinement without a sickly delicacy; some love of poetry without a poetic talent.
3, want of refinement; deficient imagination and taste; love of plainness.
2, or 1, coarse and vulgar in expression; little relish for any thing beautiful.

20.—MIRTHFULNESS.

Use; gives the feeling of the ludicrous, and disposes to mirth.
Abuse; misplaced mirth; mockery; satire.
5, wit, fun, mirth; perception and love of the ludicrous.
6, facetiousness; a rich, ready vein of pure and appropriate humor.
4, pleasantry and humor; fair perception of the ludicrous.
3, sobriety, want of tact in making fun and turning jokes, or ridicule.
2, or 1, inability to perceive or conceive witticisms.

Note.—The *Real Wit* is always found to possess, in addition to large Mirth, a good endowment of the intellectual faculties, and an active temperament.

21.—IMITATION.

Use; it gives the capacity to copy or imitate.
Abuse; misplaced mimicry; buffoonery.
5, ability to copy, and with secret. large, to represent, act out, mimic, &c.
6, an inveterate propensity to mimic, and remarkable talent for imitating and copying.
4, disposition and respectable ability to imitate, but not mimic or act out.
3, inferior imitative powers; failure to copy, describe, repeat stories, &c.
2, or 1, inability and disinclination to imitate or copy.

Note.—Constructiveness, Form and Imitation, give the talent for drawing; add Color and Ideality, it makes the portrait painter, and Locality the landscape painter.

Intellectual Faculties.

"*The essential nature of the Intellectual Faculties is to procure knowledge.*" SPURZHEIM.

GENUS I.—EXTERNAL SENSES.

Feeling, Taste, Smell, Hearing and Sight.—By means of these senses men and animals are brought into connection with the external world.

GENUS II.—PERCEPTIVE.

22.—INDIVIDUALITY.

5, great desire to *see;* power of observation, and with event. large, retention of facts, and general information.
6, extraordinary power of *observation* and examination; great desire for general knowledge.
4, desire for information, but rather deficient in observation.
3, want of the noticing, observing, and individualizing power and desire.
2, or 1, failure to see what is passing, or attend to particulars and details.

23.—FORM.

5, cognizance and memory of shapes, and, with individ. large, of faces.
6, excellent recollection of shape, form, figure.
4, the same as 5, except in degree.
3, forgetfulness of shapes, appearances, looks, faces, &c.
2, or 1, inability to remember shapes or faces, or judge of form.

24.—SIZE.

5, correct judgment of the length, breadth, heighth, depth, magnitude, centre, &c. of objects.
6, extraordinary judgment of magnitude, distance, centre, &c.; surprising accuracy in judging of relative size.
4, respectable judgment, as to magnitude, distance, &c.
3, must have considerable practice to measure, and judge correctly by the eye.
2, or 1, inability to judge of size, distance, centre, &c.

25.—WEIGHT.

5, a good balancer, quoitsman, marksman, horseman; knowledge of gravitation, momentum, resistance, &c.
6, an astonishing balancing power; excellent judgment of a perpendicular, or parallel.
4, pretty fair balancer, horseman, marksman, &c.
3, wanting in balancing power, deficient as a marksman, skater, &c.
2, or 1, exceedingly deficient in the above and similar qualities.

26.—COLOR.

5, readily notices and remembers colors; talent for arranging and comparing colors advantageously and effectively.
6, great observer and lover of colors; a natural colorist.
4, with practice, may become a pretty good judge of colors.
3, very little interest in colors; can seldom describe persons by the color of their dress, eyes, hair, &c.
2 or 1, unable to distinguish one color from another, or to call any correctly by name.

27.—LOCALITY.

5, strong and clear remembrance of places; instinctively take the right road; never get lost.
6, distinctness and perfect recollection of places, and the position of objects; wonderful power of retracing one's steps through woods, cities, and over roads.
4, pretty good recollection of places, and the situation of objects.
3, very likely to get lost in a strange place; difficulty in retracing one's steps.
2, or 1, difficult to recollect or return to places.

Note.—Large Locality and Individuality give the desire to travel, which may be greatly increased by small Concen. and Inhab.

28.—NUMBER.

5, quickness, facility, and correctness in calculating figures.
6, great intuitive perception of the relation of number; computing power.

4, respectable aptness in arithmetic, without extraordinary talent.
3, slowness and inaccuracy in reckoning figures, doing sums, computing.
2, or 1, strong aversion to, and incapacity for figures.

29.—ORDER. 4 +

5, very systematic and precise; will have order.
6, fastidiousness; preciseness of arrangement; oldmaidishness.
4, pleased with nice arrangement, but much will depend on early habits.
3, negligent in order; wanting in system.
2, or 1, confusion, want of system; never knows where an article is when wanted.

Note.—The influence of large Ideality greatly increases the manifestations of Order.

30.—EVENTUALITY. 4 +

5, a clear and retentive memory of what is seen, read and heard.
6, a remarkably clear, distinct and retentive memory, even in the minutest detail of past transactions.
4, a respectable memory of incidents, &c.
3, a troublesome feeling of forgetfulness; must read a subject carefully more than once over to impress it on the mind.
2, or 1, wretched memory of incidents, or appointments, and of what one reads or hears.

31.—TIME. 4 +

5, very accurate as to the time *when, how long, &c.*; good judge of the lapse of time; the time of day; ability to keep the beat in music and dancing.
6, remarkable memory of every thing pertaining to time.
4, tolerably good timeist, with practice very good.
3, indistinct notions of the lapse of time, of ages, dates of events.
2, or 1, forgetfulness of ages, day of the month; incapacity to keep time in music and dancing.

32.—TUNE. 5

5, delights in good music; can readily catch an air.
6, ecstacy on hearing good music; can catch an air by hearing it once or twice repeated; cannot endure a discord.
4, with practice and a good share of the other faculties*, may become a very good musician.
3, must labor hard to become a musician.

* The capacity for Music depends very much upon Time, Ideality, Imitation, and Secretiveness, but it is generally considered that Tune is all that is necessary; the musician and individuals generally do not take into consideration the influence of the other organs. Consequently the Phrenologist's judgment is often unsatisfactory. I decline marking this faculty unless the developement is in either extreme. J. F.

2, or 1, inability to distinguish one tune from another, or to detect discord.

33.—LANGUAGE.

5, great verbal memory; fluency and copiousness of expression.
6, extraordinary memory of words; power of expression; copiousnesss.
4, freedom of expression without fluency or verbosity; no great loquacity.
3, hesitation in expressing one's self; very laborious to "learn by heart."
2, or 1, deficient in words; difficulty of expression.

GENUS III.—REFLECTIVE.

34.—COMPARISON.

5, discrimination; power of illustration; ability to perceive and apply analogies; to reason from similar cases; power of comparison.
6, extraordinary critical acumen; great power of analysis.
4, respectable, but not striking, critical and comparing powers.
3, wanting in the power of illustration or comparison.
2, or 1, inability to discover or apply comparisons and analogies.

35.—CAUSALITY.

5, ability to think and reason clearly, and perceive the relations of cause and effect; judgment; strength of intellect; penetration, discernment.
6, great power of thought, depth and originality of reason; talent for mathematics and metaphysics.
4, respectable, but not uncommon judgment and ability to reason.
3, not very clear or correct in apprehending the principles of causation.
2, or 1, decidedly deficient in discernment and understanding; cannot comprehend the reasons, principles, and general bearings of things; no capacity for mathematics or metaphysics.

GENERAL REMARKS.

PHRENOLOGY teaches that the brain is the organ of the mind, and that the mind is not a distinct power, but composed of a number of faculties, each one having a certain portion of the brain allotted to it; and in proportion as this corporeal organ is large or small, in such a ratio will the faculty be manifested.

The brain is divided into two halves, or hemispheres, each hemisphere being composed of a number of convolutions; the

faculties which thirty-seven or thirty-eight of these convolutions manifest, have been discovered without a probability of doubt. Each convolution has a corresponding one in either hemisphere, so that if one becomes wounded or diseased, the other may perform the function. The two hemispheres are brought into communication and co-operation by fibres running transversely from one to the other. As the skull is moulded upon the brain, it almost invariably exhibits the precise size and shape of the brain; fulness in various parts of the head, and depressions in other parts, are readily distinguished by those who have made it a study.

The science of *Bumpology* has been much ridiculed, but only by those who are grossly ignorant of the subject. The phrenologist does not judge exclusively by the bumps on the head, for in many heads, where the faculties are evenly balanced, there are no bumps to be discovered; it is only where one faculty is larger than the surrounding ones, that a protuberance is to be found; it is by the general shape and appearance of the head. Those who are unacquainted with this subject, can scarcely conceive that, of those who daily come under the inspection of the phrenologist, there is a difference in individuals of 4 inches in the circumference of the head; of 2 inches in the frontal region, measured from ear to ear, and from 1 to 2 inches difference in the back or occipital region of the head, measured from ear to ear; of 2 inches in the height of the forehead; of 1½ inches in the breadth of the forehead; of 1½ inches in the top of the head, measured from the ear upwards; of 1 inch through the head, or in the width of the head, above the ears.

Those cavillers who look for bumps as big as peas, will scarcely believe the human head differs so much as this in various individuals; but if they examine any collection of skulls, or casts, they may be convinced.

The chart, when marked, represents the respective size and power of each of the mental faculties. The character of the individual is formed by the various influences which some faculties have over the rest. The principle is, that the larger organs control and direct the smaller, while the smaller modify the action of the larger. Thus, one having Combativeness marked large, will perceive that he possesses boldness and energy, strong opposition or resistance; but if he has Cautiousness marked very large, he will perceive that it causes fear, hesitation, and irresolution. The consequence is, that his boldness would be, in a great measure, overawed by fear, and the individual would avoid, if possible, any necessity for showing his courage. Again, he may have Destructiveness marked very large, which indicates rage, violence, harshness and revenge;

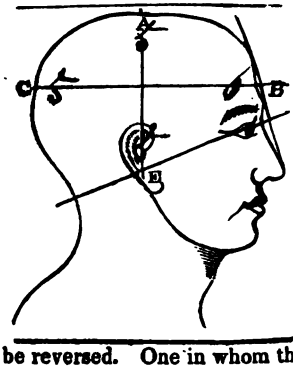
but if his Benevolence is marked very large, he will manifest an overflowing fountain of kind, humane and tender feeling. In this case, one will modify the other, but not nullify it altogether, and they may either act with great energy when excited by circumstances.

To judge of the general character, all the faculties should be taken into consideration, nor must one of these charts be compared with another to see which individual has the largest share of any talent or faculty; for one may have Combativeness marked full, and if he has Caution marked moderate, he will be more courageous than one who has Combativeness marked large, and Caution marked very large. Again, another may have Tune marked full, and if he have Ideality large, which gives taste, he may be a more pleasing musician than one having Tune marked large, and Ideality moderate.

Again, the temperament must be taken into consideration. One possessing the nervous sanguine temperament will be likely to exhibit more capacity and power with a faculty marked full, than another of the lymphatic or lymphatic bilious with the same faculty marked large. This chart, therefore, presents a comparison between the different faculties of the same individual, and not between the various faculties of different individuals.

As Phrenology has ascertained what portion of the brain the mind employs in the exercises of each mental function, hence, by determining how much larger one part of the brain is than another, it can tell how much an individual exercises certain classes of mental functions more than he does others.

The combinations of the organs have a great influence upon the mental manifestations. The following observations will give a general view of the subject.



The portion of the brain lying behind the line A E, in the open cut, is called *occipital*, that before it *frontal*, that above the line, B C, *coronal*, that below, *basilar*. One in whom the occipital region than is larger than the frontal, will have more of feeling than reason, of passion than intellect, of propelling than directing power, of zeal and action than judgment, of the animal than intellectual and moral qualities. But when the frontal is larger than the occipital, the character will be reversed. One in whom the basilar region greatly predomi-

nates over the coronal, will have great *force* and *efficiency* of character, and strong passions applied to selfish purposes, but less morality and elevation of feeling, less sentiment and depth of mind; yet with full Comp. and Caus. may conduct all the most important operations. One having the coronal region larger than the basilar, with a full frontal development, will possess goodness without greatness or force of character; morality or virtue with effeminacy and want of impetus; will have fine talents and a love of intellectual and moral pursuits, joined with so much modesty, tameness, and dependence of character, that he will not be likely to rise in the world, unless pushed forward by others, but will then sustain himself; will be amiable and sentimental if not eminently pious, yet effect but little. One with large organs of the propensities or sentiments, and deficient reasoning faculties may struggle hard against the current of his propensities, yet will often be overcome by them; may endeavour to live a virtuous christian life, but will be guilty of gross and repeated inconsistencies, take contracted views of religious subjects, and indulge alternately, both classes of organs. One with a large developement of the propensities, and very large moral and intellectual organs, will possess great strength of mind, combined with great energy of character, directed by the religious sentiments, and applied to the advancement of moral and philanthropic objects, will be a talented and useful member of society. One with the propensities and intellectual organs very large, and the moral deficient, will combine great strength of mind, with great depravity of character, and never lack means for the gratification of his propensities. One with some of each class of organs large will present seemingly contradicting phases of character, will often do what he afterwards regrets, and be subject to a constant warfare "between the spirit and the flesh." One having the perceptive organs large, and the intellectual moderate, will have a mind well stored with facts, and a desire to see and know; a thirst for general information, and a facility for acquiring it; an ability to attend to detail, and a popular, practical, business talent, but will lack depth, judgment, originality, and penetration of mind; may execute well, but cannot adapt means to ends, nor superintend complicated operations; may possess versatility of genius, be a good scholar, and pass for a man of talents and learning, yet will not think profoundly, comprehend principles, nor bear sounding. One with the reflecting organs larger than the perceptive, will think more than he observes or communicates; will have to do more with *ideas* than with *facts*; with the *fundamental principle* and *general bearings* of things than with their detail and minutæ; with abstract relations, than with qualities; with the analytical and

demonstrative sciences, than with the natural, with thoughts than things; may have great strength, shrewdness, and penetration of intellect, and be a deep and profound reasoner, but will lack versatility of talent, and cannot employ his powers to so good an advantage, nor show what he is, except in a certain sphere, yet will wear well, have a fund of important ideas and excellent judgment, and shine in proportion as he is tried. One with the perceptive and reasoning organs both large, will have a universal talent, a mind well balanced and well furnished with both facts and principles; will be a *general* scholar, and, with a respectable developement of the propensities, possess a decidedly superior intellect, and be capable of rising to *eminence*: will not only possess talents of a very high order, but also be able to use them to the best advantage, and can devise and execute important projects. One with an even head, in which all the faculties are respectably developed, will have few prominent traits of character, few excesses or deficiencies, will do a fair business, take his character from circumstances, and pass quietly through life. One with an uneven, peculiar head, will be remarkable for his peculiarities of talents and disposition; for his excesses and deficiencies, his strong and weak points will often present opposite phases of character, may cut a bold figure, and effect something important.

Every faculty is good in itself, and a due proportion essentially necessary for every one to possess. It is an error to suppose that particular and instinctive propensities acquits us of all responsibility in the indulgence of culpable actions; on the contrary, it is the perversion of our faculties, which causes crime, and the misery we endure, and for which (having the free exercise of reason) we are accountable to the Author of our being, and to our fellow creatures.

The Science of Phrenology never foretels what a person *will* be, but what he *should* be; its discoveries reach no further than to declare the innate power, but not the province of its exertion. It knows the part for which one is fitted, but not always that in which circumstances has placed him, and its most salutary aim is *self-knowledge*. With serious reflection, individuals can obtain a correct estimate of their own mental capabilities, and by knowing in which direction their natural strength or weakness lies, they may form reasonable conjectures concerning the offices in which they are most likely to succeed, and even render their destiny in life a matter of the highest probability.

THE

MIRROR OF NATURE,

PART II.

PRESENTING A PRACTICAL ILLUSTRATION

OF THE

SCIENCE OF PHRENOLOGY.

Embracing an Analysis of the Mental Faculties, in their various degrees of development, and the Phenomena produced by their combined activity.

PREFACE.

THE MIRROR OF NATURE is so arranged that after any individual has had the proportionate size of his phrenological organs correctly marked, he can read from this work a minute description of his own character and talents. He has thus presented to his view, as on a map, a correct classification of his own mental operations —a perfect and most beautiful analysis of his own mind. Thus it enables any one to judge, *experimentally*, of the truth of phrenology, while he is reading his own character, and determining the location and relative size of his own phrenological organs.

On the importance and practical utility of the science of phrenology, it is unnecessary here to descant, as they have been so ably portrayed in other works. It is needless also to point out the immense benefit that an individual in any situation of life may obtain by a correct knowledge of his own talents, capacity, and disposition. How many are there who know but little of their own failings,—how many with large self-esteem think they

have no failing,—how many deficient of self-esteem always remain in the back ground for want of more confidence.

A correct phrenological examination and a due share of reflection will enable an individual to form a just estimate of his capability for any pursuit in life. It will also indicate what propensities and sentiments need restraint, and what should be encouraged; thus exerting a great influence in promoting his success, happiness and virtue.

The greater portion of phrenological works describe the primitive power of the faculties as they act *singly* and *alone*. This seldom or never takes place. The principal merit of this work consists in portraying the effect of the combined action of the organs, and in the practical application of the science.

The compiler of this work has drawn largely from the excellent work of the Messrs. Fowlers, the much respected and talented phrenologists of New York. To those who are desirous of more extensive information on this subject, he would refer them to the above mentioned work entitled, "Phrenology proved, illustrated and applied."

MIRROR OF NATURE.

PHRENOLOGY professes to point out a connection between certain *conditions of the brain*, and certain *manifestations of the mind*. It claims to be a new and complete system of intellectual and moral philosophy, and also professes to develope new and fundamental principles of human nature—principles which embrace every thing pertaining to man as a moral, physical, and intellectual being, and which are most intimately connected with his happiness and improvement. It rests for support, in part, on the following propositions.

1. *The brain is the organ of the mind*, or that corporeal instrument which the mind employs in the exercise of thought and feeling. As this proposition is admitted by naturalists, physiologists, anatomists, metaphysicians, and philosophers generally, I may take it for granted, and throw the burden of proof on those who call it in question.

2. *The mind is a plurality of innate and independent faculties*—a congregate of distinct and separate powers. This is evident from the following reasons. 1. It performs different classes of functions, or kinds of operations, such as love, hatred, fear, reason, &c., and, throughout all nature, different kinds of *operations* are performed by different *instruments*. The mind, therefore, consists of as many different *faculties* as it performs classes of *functions*. 2. It is often doing several things *at the same time*—is often feeling and reasoning, hearing and fearing, seeing and admiring, hating one object and loving another, &c., *simultaneously*, which could not possibly be done by a single faculty.

3. If the mind were a single faculty, all minds must be *exactly alike* in their *nature*, and could differ *only* in the *strength* of their qualities and operations, which is not the case. But if different persons possessed the same faculties in different de-

grees of strength, they must differ accordingly, which is strikingly true. 4. If the mind were a single faculty, it could work just as well in one harness as another—could perform *all classes* of mental operations with *equal facility*, which is by no means the case. 5. If the mind were but one faculty, its derangement must *equally* affect *all classes* of the mental operations, yet it often affects but a *single* class. 6. If the mind consisted of several faculties, it could perform not only a greater *variety* of operations, but also a greater *number* in a given time, and thus be proportionably the more perfect. Numerous other reasons might be adduced. Since this proposition is generally admitted, it may with propriety be assumed. The mind, therefore, consists of innate and independent faculties, several of which can be in simultaneous action.

4. *These different faculties are possessed, originally, in different degrees of strength, by the same individual*, and also by different individuals. There is an immense difference between a Shakspeare and a Franklin, a Nero and a Howard, a Raphael and a Washington, a difference which no education could create or even essentially modify. Diversity and variety are characteristic no less of the *feelings* and *intellects* of men than of their *countenances*, and that, both from the very first dawn of mind, and in opposition to circumstances. The Creator doubtless intended one man for one thing, another for another, and accordingly imparted to them diversity of talents and passions.

The BRAIN *consists of as many different* ORGANS *as the* MIND *does of* FACULTIES; for throughout all nature, different classes of *functions* are always performed by different *instruments*.—There is no example of a single organ performing more than one class of functions. Instead, then, of the *whole* brain being employed for *each class* of the mental functions, *one portion* of it is employed for the exercise of friendship, another, for that of anger, another, for that of reason, &c. The contrary supposition is as absurd, as ridiculous, as contrary to universal analogy, as that the whole body should be employed for seeing, the whole for digestion, &c. In this case also, no two organs could be in simultaneous action, which is contrary to fact.

5. Since one portion of the brain, or one phrenological organ, is allotted exclusively to the exercise of one faculty, and another, to that of another, we may infer, from analogy, the existence of a correspondence between the power of each faculty and the size of its cerebral organ; for, other conditions being equal, *size* is always the measure of *power*.

6. *The exercise of any corporeal organ, of which the brain is one, augments its size.* This is an established, and familiar principle of physiology. It follows, then, that if an individual, in the exercise of caution, calls into action one portion of the

brain, say that under caution, and in the exercise of benevolence, another portion, say that under benevolence, he must *exercise*, and of course *increase*, that portion under benevolence just as much more than that under caution as he is more benevolent than cautious.

7. *The increase of one portion of the brain more than another, must proportionably elevate that portion of the skull above it;* for the shape of the *brain* determines the shape of the *skull* and with few exceptions, corresponds with it. The proposition is established by the great naturalist Cuvier, and susceptible of *physical demonstration.* If then we can ascertain what portions of the brain are employed by the various faculties, and also how much larger one portion is than another, we can also ascertain the *minutiæ* of a person's character and talents. The thickness of the skull may be determined by its vibrations in speaking, the tones of the voice, &c.

8. *The truth of Phrenology is demonstrated* CHIEFLY BY A WORLD OF PHYSICAL FACTS. The phrenological phenomena are uniform, throughout the whole human family—throughout the whole animal kingdom. The *whole world* is challenged not only to produce a single important exception, but also to examine the *facts* in the case. This uniformity proves the existence of certain phrenological *laws* which govern these phenomena. Phrenology, then, is consistent in theory, and susceptible of PHYSICAL DEMONSTRATION, by an appeal to NATURE, and to FACTS. Let it be judged *at this tribunal alone*, and stand or fall accordingly. It boldly challenges the most *scrutinizing examination.* Those who question its truth must disprove the above propositions, and also account for the facts which support phrenology on other than phrenological principles. The following are some of the "world of facts" which demonstrate the truth of Phrenology. In the human head there is a large development of the coronal and frontal portions of the head, or of the moral and intellectual organs, while in the animal brain, this portion is almost entirely wanting, leaving scarcely the least traces of these organs. This corresponds exactly with the mental qualities of the two classes of being. In the European head there is a much greater endowment of these organs than among any other race. Franklin, Locke, Bacon, Webster, and all powerful and profound thinkers; all deep, original reasoners, without one exception, possess truly *immense* comparison and causality; men of ordinary minds, a respectable development of them; the American Indians, Hindoos, South Sea Islanders, &c., an inferior development; the African, still less, the New Hollander, still less, and all the lower order of animals, none, or next to none at all.

Other conditions being equal, the strength and power of the

various faculties of the mind, are in proportion to the size of their corresponding organs of the brain. Yet, since much depends upon the quality, organization, and activity of the brain, and this upon the quality, organization, health, habits and activity of the body, or in other words upon the *temperament*, a smaller brain often gains, in these respects, what it loses in size. All truly, *great men*, however, are found to possess both a favorable temperament, and a large brain.

The influence of education which is admitted to be very great, is exerted chiefly in directing and *modifying* the operations and the manifestions of the various faculties, rather than in increasing or diminishing their strength and power or the size of their respective organs. The function of combativeness, for example, when trained in the ruder states of society, manifests itself chiefly in physical combat, family feuds, personal prowess, and hatred as manifested by open violence and force, bodily exposure to danger, &c.; while the same amount of the same faculty, even with a similar combination of the other faculties, when the subject is educated in refined society, and placed under the restraints of law and religion, manifests itself chiefly in intellectual and moral courage and resistance, in sarcasm, hatred, &c.; and yet, the primany function of resistance and opposition, in both instances, is the same in its nature, degree, and aims. The same is true of all the other faculties; so that, in describing character correctly, it is necessary for the Phrenologist to know under what *influences*, and in what *circumstances* the individual examined, has been placed.

The question is frequently asked, supposing Phrenology to be true, what practical utility can be derived from it? It will be readily conceded that whatever can be made to elevate the human character, improve the condition of mankind, or in any way augment human happiness, or diminish misery and vice, must be useful in proportion as it is capable of advancing these most important and difficult objects. This, Phrenology is capable of doing. It is therefore useful—

1st. As a study. It is eminently interesting in *itself* and as a *matter of fact*, to study the flowers of the fields—to witness chemical and philosophical experiments—to explore the bowels of the earth, and examine the wonders of its surface—to contemplate those countless orbs which whirl through the immense fields of space—to examine the wonderful mechanism of the human frame—to study the works of nature wherever we find them, and to know *things as they are*, that we may adapt ourselves to them.

But the study of man, of his *nature*, and *particularly* of his *intellectual* and *moral* nature—of his duties, destinies, relations, &c., is incalculably more important and more useful than that of

all the other sciences combined. Man is the *climax*, the *masterpiece* of all God's works, within our knowledge, and man's mind the master-piece of man; so that the study of *man* and *particularly* of man's *mind*, towers in importance far above all other studies. Now Phrenology has to do *chiefly* with man's *mind*, and is a complete system of intellectual and moral philosophy, as well as of human nature. It gives a perfect analysis of all the mental faculties, directs to their proper exercise, and thus points out to man the true path of virtue and of happiness.

2d. KNOW THYSELF, was written on the splendid temple of Delphos as the most important maxim the wise men of Greece could hand down to unborn generations. A thorough knowledge of one's self, of one's excellencies, and how to make the most of them—of one's defects, and how to guard against injury from them, is more intimately associated with man's happiness, and success, and virtue, than any other knowledge. This knowledge, Phrenology, if true, furnishes, with the certainty of physical demonstration. Every individual can place his own fingers on every feature of his character, and, whether his opinion of himself be too exalted, or too humble, he can thus learn exactly what he is, and what occupation he is qualified to pursue with success. In this way happiness and prosperity might be made to abound where poverty maintains its iron, if not its vicious sway, and heart-rending failures be exchanged for heart-enchanting successes. To a *young* person, then, a knowledge of phrenology, or at least a correct phrenological examination, might be rendered incalculably valuable.

3d. IT WILL PUT EVERY MAN INTO HIS OWN PLACE. The Creator doubtless intends and qualifies one man for one sphere of action, and another for another. Men differ no less in their talents and adaptation to certain occupations than in their looks and passions. Now, if by some magic touchstone, the natural talents of every individual could be determined—if the agriculturist could be located on a farm, the mechanic at his bench; the artist, in his office; the statesman, in the hall of legislation; the teachers of letters and of morals, in their several places; the naturalist, in the fields of nature; the orator, on the rostrum; the poet, the author, the profound philosopher, &c., each in circumstances the most advantageous for the exercise of their several talents—if, in short, every wheel and every portion of this divinely contrived machine of human society were put in its own place, the amount of happiness which it would work out would be past all calculation. This touchstone, which will place every man in that sphere of action in which he can be both happy and useful, is Phrenology. To parents then, a knowledge of Phrenology, or, at least, of the Phrenological

character of their children, is of vast importance. For if they put that son into the study who is a natural mechanic, and dislikes study, and that one in the workshop, who has an insatiable desire for literary pursuits, (which is very often done,) the natures of both are crossed, their talents lost to themselves and the world, and their happiness diminished or exchanged for misery. And not only can the talents of children be discovered, but this discovery can be made *very early*, so that *from the first*, they can be trained accordingly.

4th. IT IS OF THE UTMOST IMPORTANCE IN THE EDUCATION OF CHILDREN. Some children find it difficult to take the first principles of education, appearing to their parents and preceptor dull or stupid in consequence of not being able to commit to memory; others are praised for their talents, and thought very promising children, if they can learn by heart with much facility. Phrenology teaches that many children who have the perceptive faculties and language small, find it very difficult to commit to memory, but if they have the reflective faculties large, they understand a subject by reading it over two or three times, better than one who has small reflective faculties, but who having the perceptive faculties large, readily commits to memory but may not comprehend. The latter class of children are quick and apt, and take the first principles readily, are frequently considered very smart and intellectual, but if their reflective faculties are moderate, they will be ordinary individuals when they come to maturity.

Another class of children are those with all the organs well developed, they find nothing difficult, and readily apply themselves to any profession or pursuit.

Let a phrenologist see these cases and he will point out the aptitudes, which will save the child a great deal of pain, and the preceptor from censure.

5th. IT WILL BE OF INCALCULABLE ADVANCEMENT TO THE CAUSE OF SCIENCE AND THE ARTS. The threshold of science is but just entered. Where a single discovery has been made, doubtless scores remain to be made. Future centuries, like those that are past, may witness clusters of new sciences, unfolding new truths, and new worlds of facts, by which the knowledge and happiness of mankind will be greatly augmented. There are multitudes of minds calculated to explore the fields of nature, and make scientific discoveries; but they are either wholly confined to other things, or enter so late in a literary course that they make comparatively little progress. Whereas, if their phrenological characters had been early known, and their education conducted on phrenological principles, such naturalists, such mathematicians, such artists, such mechanics, such statesmen, such poets, such orators, such divines and such

profound philosophers, would rise on our world, as would completely eclipse every thing past and present—as would incalculably improve, adorn, and bless mankind. It would also throw out from under the wheels of science, multitudes who now retard their progress, and clear the various professions of those drones which are both their bane and disgrace.

6th. IT WILL BE OF INFINITE ADVANTAGE TO THE CAUSE OF MORALITY AND TRUE RELIGION. It throws out important hints respecting the natural and moral government of the Deity. Man constitutes no unimportant part of the grand universe of God, and possesses a moral character adapted to that universe. Now since phrenology has to do with man, and man with the universe, of which he forms a part—since it has to do with man's *mind*, and man's mind with religion, and the *moral* relations and constitution of things, it must teach man important moral lessons, and settle, by physical demonstration, many difficult and yet important principles of morality and virtue.

This is a mere cursory glance at some of the leading advantages which phrenology is capable of rendering to mankind.—But even in this view its importance outweighs that of all the other sciences, and demands universal attention, but especially the attention of the *philanthropist*, of the *scholar*, and the *christian*.

THE ORGANS ARE DIVIDED INTO TWO ORDERS, AFFECTIVE AND INTELLECTUAL, AND THESE INTO SEVERAL GENERA.

ORDER 1. Affective Faculties and Feelings.

GENUS 1.—PROPENSITIES. *These are feelings common to Men and Animals, and stimulate the other faculties, imparting efficiency to character.*

AMATIVENESS.

Reciprocal attachment and love of the sexes.

This faculty prompts many of the kind attentions and obliging manners which the sexes are accustomed to show to each other; greatly increases their mutual attachment and tenderness; gives correct reciprocal ideas of taste and propriety in whatever concerns the other sex, and secures to them a kind and genteel treatment—thus promoting, as much as any other faculty, general politeness, urbanity, refinement, kindness, and social happiness. In the intercourse of the sexes the influence of this faculty is highly advantages to both, inasmuch as it

has a tendency to make man civil, courteous, affable, and polished; and woman agreeable, graceful and accomplished.

LARGE—One in whom amat. is *large*, is extremely fond of the other sex, and of their company, and readily ingratiates himself into their good will, even though he may be possessed of some qualities that are disagreeable; easily kindles in them the passion of love, because, he is himself so susceptible of the same passion; and when in circumstances calculated to excite the faculty, finds its restraint extremely difficult.

One having amat. large with large adhes. is an ardent and devoted lover; and, with ideal. also large, adds to his love that fervor and intensity which makes it romantic; with firm. and concent. also large, will be constant: but with these organs only moderate or small, will be liable to be inconstant, and possess an attachment by no means *exclusive*; with ideal. approbat. secret. and destruct. large, benev. adhes. caus. and conscien. only full may be coquettish, and seek the general admiration of the other sex, rather than be satisfied with individual attachment: with large, adhes. philopro. benev. and conscien. will be inclined to marry, and be pre-eminently qualified to enjoy the family and social relations, and will also highly appreciate the joys and pleasures of home, family and friends; and with large combat. and destruct. will defend them with boldness, protect their rights with spirit, and punish with severity those who injure them. With large approbat. and ideal. will be over-anxious to obtain the approbation, of the other sex, and exceedingly sensitive to their praise or censure, and eager to follow the fashions demanded by the taste of the other sex: with moderate acquis. and large approbat. and benev. will spend money freely for their sakes: with large secret. and adhes. will feel much stronger attachment than express: affect comparative indifference; and, even when the fire of love is burning fiercely within, will express it equivocally, especially at first; but with secret. moderate, will express it without reserve; and, with self-e. moderate, the more readily give up to the dominion of the passion; but, with self-e. and firm. large, and large intellectual organs, though he be deeply in love, will have too much pride to be subdued by this passion; with large adhes. ideal. approbat. and mirth. and caus. only full, will prefer the company of the beautiful, the gay, and the accomplished of the other sex, and love them best: with very large adhes. benev. ven. and conscien. choose the virtuous, the devout, the religious; with large intellectual organs in addition, the refined, and the highly intellectual, but be disgusted with those first described: with conscien. small, caus. only full, and acquis. and ideal. large, will be less particular with regard to their moral qualities; with conscien. large, is strongly tempted, but

strongly resists; and with firm. cautious, and caus. also large, will not yield to the solicitations of the passion; but, with firm. cautious. and caus. only full, may sometimes sin, yet will deeply repent it; with conscien. and caus. moderate, will be extremely liable to abuse and pervert this faculty, &c.

VERY LARGE.—One having amat. *very large*, experiences at times, the goadings of the propensity to a degree almost beyond endurance; can govern it only by the aid of large, firm. conscien. and reasoning organs, and by avoiding the causes calculated to excite it; and possesses extraordinary depth, strength, and power of this passion. One having very large amat. with large, conscien. firm. benev. and reasoning organs, will exercise towards the other sex, strong feelings of kindness and love; is ever ready in his attentions to them; is but ill at ease without their society; and enjoys intercouse with them in the greatest possible degree: with conscien. moderate or small, and the reasoning organs only full, is strongly inclined and urged to profligacy, licentiousness, indelicate expressions and jesting; to the relation of obscene anecdotes, &c. See combinations under amat. large.

FULL.—One having amat. *full*, with adhes. and ideal. large or very large, will place a high estimate upon the other sex; eagerly seek their company, and take great delight in it: be ardent as a lover; with good health and an active temperament, experience, in a high degree, the influence of this passion, yet will possess more activity than *power*. The description of amat. full, when combined with the other organs, will be found much the same, except in degree, with those given under amat. large, and will be between those under amat. large and amat. moderate.

MODERATE.—One having amat. *moderate*, is not particularly partial to the other sex, nor very fond of their company; may enjoy the society of a few select persons of the other sex, but will dislike their promiscuous society, unless his adhes. approbat. ideal. mirth. or other organs, create attachment to them, and fondness for their society: with self-e. moderate, and secret. approbat. and cautious. large, will be diffident, reserved, and awkward, in their company, and ill qualified to shine in parties of amusement. One having moderate amat. with large adhes. benev. and conscien. and full compar. and caus. will exercise more of pure love and virtuous affection towards the opposite sex, than of the mere amative passion—of chaste Platonic affection, than of sexual love—and, with large, ideal. and conscien. will manifest this passion in a peculiarly refined and delicate manner, and be exceedingly disgusted with vulgarity, particularly in the other sex. This is the kind of attachment generally exercised by females, in whom adhes. is

much larger than amat. When the size of these organs is reversed, they produce the opposite kind of love, or that which is less sentimental and exclusive, and more promiscuous and sexual.

SMALL.—One having *small* amat. is not partial to the other sex as such; does not pay them so much attention, nor sacrifice so much for their sake, nor excite their love so easily, as if possessed of full or large amat. but is rather cold, coy, distant, and less inclined to marry, unless induced to do so by philopro. adhes. acquis, the intellectual organs, or some other motive than his sexual desire.

VERY SMALL.—One having amat. *very small*, is incapable of sexual attachment or intercourse; seldom, if ever, experiences the workings of this feeling; and is given to passive continuance. This organ is small in young children, and the passion proportionally weak; it attains its full size in the meridian of life, when the passion is strongest; and decreases in old age, when the passion becomes weaker. Phrenology determines the strength and power of this passion, and its liability to be perverted, rather than the virtue or licentiousness of the subject. Education and circumstances determine the question oftener than the strength of the faculty.

The depraved exercise of this faculty, in one or another of those ten thousand forms which it assumes, is unquestionably one of the most prolific sources of depravity, corruption and misery, with which mankind are afflicted; and it becomes the philanthropist, the christian, and especially the phrenologist, to inquire, why is this? for, until we can discover the *root* of this tree of vice, and attack the evil there, it is in vain to attempt to lop off its *branches*.

The question, then, becomes a most important one. How can this faculty be so trained that this growing evil may be checked and remedied? One grand answer is, let the dictates of nature—of simple, undisguised, unpolluted nature, be followed—let the phrenological analysis of the faculty be fully given, and thoroughly understood, and, instead of pointing the finger of shame at the proper manifestation of a faculty which the Great Author has implanted in the very *nature* and *constitution* of man, and of suppressing it by every possible means, let it follow where the finger of Heaven, in the indications of nature, points out the path of virtue.

LOCATION.—This organ is located in the cerebellum, or between the mastoid processes behind the ear; and, when large, it causes this portion of the head to appear broad and thick; when small, the neck is thin and narrow.

2. PHILOPROGENITIVENESS.

Parental affection and tenderness—love of offspring, and of children generally—fondness for pets, especially young animals, and for the infirm and helpless.

If there existed no particular attachment to children *as such*, the burden of raising and of educating them, would be intolerable, and seldom submitted to; whereas the effect of this faculty is, to make them to their parents the dearest of all objects, their richest treasure, and their greatest delight, a source of their greatest anxiety and solitude, and, in short, the direct and main object of one of the strongest of the human passions, as well as the indirect object of many others; and this casts entirely into the shade the trouble, and pain, and expense which they cause, and induces the parent to do, and to suffer, whatever is deemed necessary, and often, what is entirely unnecessary, to promote the happiness and the best interests of his child, *especially* the *young* child. While children are yet too young to be regarded as *friends*—the very time they require the greatest attention—they cannot be the legitimate objects of adhes. and, for a similar reason, they cannot come under the exclusive care of benev. of conscien. of reason, or indeed, of any other faculty; so that, if there were no faculty *exclusively* devoted to them, they would never receive that care, and those unnumbered attentions, which their helpless condition demands even to maintain them in existence.

It is evident, that the duties and the circumstances of woman require of her a much greater endowment of this faculty than is required of the other sex. Accordingly we find, that she possesses a much larger organ of philopro. than man.

Large.—One having *large* philopro. is deeply interested in children; delighted with their company and playfulness, sports with them and easily gains their affections, by which their government and education are greatly facilitated; and if a parent, willingly endures paternal care and toil; spares no pains in educating them, and considers them the richest of treasures: with adhes. very large, experiences poignant grief at the loss of children; and concent. large, will pore incessantly over it, but, with concent. moderate or small, will feel keenly for the time being, yet frequently be relieved by a change of the subject of feeling: with large amat. and adhes. feels powerfully the reciprocal attachment of fathers and daughters, of mothers and sons, and of adults and children of opposite sexes: with full combat. and destruct. and large, adhes. benev. conscien. firm. and intellectual organs, punishes children when their own good demands it; is kind, yet strict; governs them with decision mingled with mildness and affection, and, with self-e.

full, speaks with the authority necessary to secure their obedience; with combat. and destruct. large, is by turns too indulgent and too severe; and, with self-e. moderate, fails to secure their obedience and respect, and allows them to trample upon him; with large benev. ven. firm. conscien. hope, compar. and caus. and moderate approbat. and ideal. will regard their religious, moral, and intellectual character as of primary importance; their usefulness, rather than their distinction; and endeavor to give them a practical and substantial, rather than an ornamental education.

VERY LARGE.—One having *very large* philopro. is passionately fond of children, and has them always around him; and, with large benev. and moderate destruct. and caus. is in danger of spoiling them by excessive fondness and over indulgence; is extremely fond of pets of some description, such as pet dogs, pet horses, and the young and tender of animals generally; is willing to endure the greatest privations if he can thereby promote their happiness; values them above every thing else, and almost idolizes them; and with adhes. very large, grieves immoderately at their loss, or is overcome by it: with moderate or small destruct. and conscien. "spares the rod and spoils the child.:" with very large approbat. or self-e., and only moderate or full conscien. and caus. indulges parental vanity and conceit; thinks his own children much smarter than those of others; delights to exhibit their great attainments, &c.; and, if very large ideal. be added, would be likely to educate them for *show* and *effect*—to teach them the ornamental and fashionable, to the neglect of the more substantial branches of learning—the fine arts, rather than useful learning; thus making them self-important fops, or vain and gaudy belles, rather than useful members of society: with very large cautious., indulges a multitude of groundless fears and unfounded apprehensions about them, and borrows a world of trouble on their account: with benev. very large, and acquis. only moderate, makes them many presents; with the moral and intellectual organs also large, and well cultivated, has a happy talent for instructing them, and delights in it.

FULL.—One having philopro. *full*, will take considerable interest in children, especially when they begin to walk and prattle; bear much from them, particularly when combat. and destruct. are only moderate; and, when they are possessed of high intellectual charms, will often notice and play with them, and generally please them; and, if he has children of his own, will make strenuous efforts and great sacrifices to provide for, and to educate, them; but, with combat. and destruct. larger than philopro. will be rather impatient when troubled by them, and sometimes severe with them; with large, or very large ad-

hes. benev. conscien. firm. and reasoning organs, and self-e. and combat. at least, full, will love children, yet be far from spoiling them by over-indulgence, and generally secure their obedience, yet seldom be harsh towards them.

MODERATE.—One having philopro. *moderate*, is not very fond of children, and cannot bear much from them; may sometimes take some interest in them, yet does not like young children; may love his own, yet does not fancy those of others. One with philopro. moderate and adhes. large, may love children as *friends* rather than as children; and, with benev. and conscien. also large, will take all needful care of them, from feelings of kindness and duty, without being partial to children as such.

SMALL.—One having philopro. *small*, with combat. and destruct. large, is generally severe, and easily vexed with children; and, with self-e. also large, and benev. only moderate or full, is domineering, haughty, and arbitrary towards them, and thus extremely unpopular with them, and delights to torment and tease them.

VERY SMALL.—One with philopro. *very small*, will be a stranger to this passion, and deal with children entirely as his other organs dictate.

LOCATION.—This organ is located in the centre of the hind head, just above the sharp point of the occipital bone, and back of the top of the ears.

3. CONCENTRATIVENESS.

The power of mental concentration and continuity.

The object of this faculty is to continue the operations of the other faculties upon any given subject, until they have thoroughly acted upon it and presented the result. The nature of the faculty may not yet have been fully analyzed, yet, of the *phenomena* ascribed to it, there can be no question.

LARGE.—One having large concent. is thereby enabled and disposed to keep his whole mind patiently fixed, for a long time, upon a single thing; to continue the existing train of thought, feeling, &c., and to exclude every other; to impart unity and mutual dependence to propositions, arguments, paragraphs, parts of a sentence, &c.; to dwell patiently on any subject of interest, and, with large intellectual organs, to go to the bottom of subjects; to investigate them thoroughly; to run out processes of reasoning, and chains of thought, &c., in all their bearings and consequences; to give his whole mind to one, and *but* one thing at a time; and to hold his mind to a train of thought, subject of study, piece of labor, &c., till they are entirely completed. It imparts a unity and connectedness to all the conceptions and operations of the mind, and yet, in doing this, prevents that intensity, and rapidity, and variety, which

are manifested without it. One having concent. large, with large combat. and destruct., will prolong the exercise of anger: with cautious. large, that of fear: with ideal. large, flight of imagination, &c.

VERY LARGE.—One having concent. *very large*, is confused if several things claim attention at once; requires a long time to fix his mind upon any particular subject, or to divert it when once fixed; in conversation, is apt to be prolix and tedious, and wear his subjects threadbare, and, if interrupted, is greatly disturbed, if not vexed: with individ. moderate or small, and the reasoning organs large or very large, is frequently abstract, absent-minded, and so deeply buried in meditation, as to be unconscious of what is transpiring around him, and often dwells so long upon a subject as to distort it, and pursue it into absurd extremes. The style of Dr. Chalmers and Dr. Thomas Brown, will serve as illustrations of the effect which this faculty produces upon the manner of communicating ideas.

FULL.—One having concent. *full*, will be inclined to dwell upon a thing to which his attention has been called, and also to impart as much perfection as may be to the operations of his mind, yet, when occasion requires, can change, without much difficulty, from one subject to another, and thus attend to a variety of objects within a limited time, and will preserve a happy medium between too great prolixity, and too great brevity.

MODERATE OR SMALL.—One with concent. *moderate or small*, is able and inclined to pass rapidly and easily from one kind of study, book, conversation, thought, feeling, business, occupation, &c. to another, from point to point, in argument, without connecting or arranging them; does not systematically arrange his subjects; fails to impart mental dependence to his sentences, paragraphs, propositions, and parts of a discourse, so that many of them could be omitted without affecting the rest; throws out his thoughts in concise and distinct propositions, rather than in long paragraphs; stops when he has finished, and even before he has sufficiently illustrated his ideas, passes to others, and again returns; abridges his anecdotes and sentences by the omission of important particulars; drops one sentence, subject, anecdote, &c. to commence another, and forgets what he was beginning to say; wanders, in contemplation, through a great variety of different or opposite subjects; throws off care and trouble easily, and keeps no organ long in connected action unless it is powerfully excited.

One having concent. moderate or small, with combat. and destruct. large, may get angry quickly, but, unless the injury is deep and intended, cannot retain his anger: with the intellectual organs generally large or very large, will be more likely

to make rather a *general*, than a critical scholar, and more apt to have a smattering of all the sciences, than a profound knowledge of any; soon gets weary of one book, study, &c., takes up another, and then returns to the first, thus studying by piecemeal; may have bold and original ideas upon a variety of subjects, yet will not, without great effort, or great excitement, have a chain of *connected* thoughts upon any, and will make rather a striking and immediate, than a lasting impression: with ideal. imitat. mirth. individ. event. lang. and the reasoning organs large or very large, will make a better extempore speaker than writer, may give variety, but will never give copiousness, to conversation and discourse; will lack the requisite patience to prepare his ideas for critical reading, and yet possess great versatility of talent. For the merchant, accountant, superintendent, and those who are called upon to attend to a great many different persons and things, moderate concent. is indispensable, and large concent. extremely detrimental.

VERY SMALL.—One having concent. *very small*, has so great a thirst for variety, and change of occupation, and is so restless and impatient, that he cannot continue long enough at any one thing to effect much, and will experience, only in a still greater degree, the phenomena described under the head of concent. moderate or small.

It is generally supposed that this faculty must be large to become an eminent man; but this is a mistake. The larger portion of great men have but a moderate share of this faculty. The actor or student who is deficient in this faculty, is much troubled by his mind involuntarily wandering to other subjects when he is desirous of fixing it on one, for the purpose of studying.

The difference between concent. and firm. is this: concent. bears upon the *particular* mental operations for the time being, while large firm. has reference to the *general* opinions, plans, &c., of life. For example; one having concent. small, and firm. large or very large, will naturally prefer an occupation in which his attention would be rapidly called to successive things, all of which would have reference to his grand object of pursuit, and from which he could not easily be diverted. If he were a merchant, he would pursue his mercantile calling with perseverance, yet he would be able, without confusion, to wait upon many different customers within a short time, &c.

LOCATION.—This organ is located above inhab. and adhes. and below self-e. When it is large or very large, a general fulness of this region will be observable, but no *protuberance* will be apparent; but when it is moderate or small, a proportionate semicircular depression will be very perceptible.

*. INHABITIVENESS.

Love of home and country—desire to locate and remain in one spot—attachment to the place in which one has lived.

That there often exists a partiality towards particular places, and for no other reason than that one has *lived* there, is a very common phenomenon, and even necessary to man's happiness and well being. It is necessary that he should have this faculty, that all climes should be inhabited, and each should be attached to his native place.

LARGE.—One having inhab. *large*, will have a very strong desire to locate himself in a single spot which he can call his home, and to remain there; leaves the place of his nativity and abode with the greatest reluctance, and returns to them with delight; soon becomes strongly attached to his house, his office, his garden, his fields, &c. One having inhab. large, with philopro. adhes. ideal. individ. and local. large or very large, will be extremely fond of travelling, yet too fond of home to absent himself long at a time; in early life, will have an insatiable desire to rove about and see the world, and afterwards to settle; with approbat. and self-e. large or very large, will have high ideas of his *country*, of national honor, &c.; and, with large combat. and construct. will be eminently patriotic and ready to sacrifice all, even life itself, in defence of his country's rights and honor, and of his own fireside; and, with large ven. will look with great reverence to those departed worthies who have served and honored their country, and also to the national relics of past ages.

VERY LARGE.—One having inhab. *very large*, will suffer almost any inconvenience, and forego bright prospects of acquiring wealth, &c., sooner than leave his home; and experience, in a higher degree, the feelings atiributed to this organ large.

FULL.—One having this organ *full*, will prefer to live in one spot, when his interests require it, can change the place of his abode without much regret; and, with large philopro. adhes. will think much more of his *family* and *friends*, than he will of his *home, as such.*

MODERATE OR SMALL.—One having inhab. *moderate or small*, with large hope, individ. ideal. and local. will be very apt to change his location either in hopes of improving it, or to see the world; will have an insatiable desire to travel in foreign parts; unless prevented by strong reasons, will be likely to live, at different times, in several different places; and, with philopro. and adhes. large, will regard his home not for its *own sake*, but for the sake of *family* and *friends*, and will not, by his mere love of home, be prevented from going where his interest or business leads him, nor be likely to suffer from a want of home.

VERY SMALL.—When this faculty is *very small*, its operation has no percepticle influence upon the character.

Between Spurzheim and Combe there existed a difference of opinion concerning this faculty and that of concent. But from the numerous and marked cases of a development of *each* organ in the absence of the other, and the perfect coincidence between the strength of these faculties and the size of their respective organs, the author is thoroughly convinced that *both* are substantially correct—that there are *two* organs as analyzed and located in this work.

LOCATION.—The location of inhab. is directly above, philopro. and partly between, and partly above, the two lobes of adhes.

4. ADHESIVENESS.

Susceptibility of attachment—propensity to associate—fondness for society—inclination to love, and desire to be loved.

The chief office of this organ is to create those strong ties of social, and, with amat., of *conjugal* affection, which bind mankind together in families, societies, communities, &c., and from which probably flows as much happiness, if not virtue, as from any other source. This faculty is very strong, and generally a ruling one, in females; and its influence upon society, is incalculable.

LARGE.—One having adhes. *large*, exercises strong and ardent attachment; is eminently social and affectionate; seeks every opportunity to enjoy the company of friends, and feels very unhappy when deprived of it; does and sacrifices much for their sake; and makes a real, true, warm-hearted, and devoted friend. One having adhes. large, with combat. and destruct. large, readily takes the part of friends; resents and retaliates their injuries; protects their rights, interests, character, &c, as readily as he does his own; and, with self-e. only moderate or full, even more so; and yet, with self-e. large, will occasionally fall out with them: with acquis. large, may love strongly, and be very hospitable and kind, yet unwilling to give his *money;* but, with approbat. and benev. also large, may be liberal among his friends, and sometimes forward to discharge the social bill, yet will be as affectionate as he is liberal; is very emulous to excel among friends, and cut to the heart by their reproaches; with moderate combat. destruct. and self-e., and large approbat. benev. conscien. ideal. mirth. and reasoning organs, will have many friends and few enemies; be amiable, and gain the good will of all who know him: with large reasoning organs, will give good advice to friends; lay

excellent plans for them; rightly appreciate their character; and, with cautious. also large, be judicious in selecting them, &c.

VERY LARGE.—Those who have adhes. *very large*, instinctively recognize it in each other; soon become mutually and strongly attached; dread an interruption of friendship as the greatest of calamities; and willingly sacrifice, ease, property, happiness, reputation, and sometimes even life, for their sakes. Their social intercourse will be delightful; their separation painful in the extreme; their loss agonizing; and the interruption of friendship, may be a source of partial derangement.

One having very large adhes. with large destruct. combat. self-e. firm. and benev., and only moderate approbat. secret. and conscien. will be a most ardent friend, and an equally bitter enemy; will never forget a favor or an injury, till the one is rewarded and the other avenged or confessed; cannot do too much good to his friends, nor evil to his foes, and will make all his acquaintance either ardent friends, or bitter enemies: with large philopro. concent. and amat. sets every thing by his family, and almost *idolizes* them; cannot endure to be absent from home; is *pre-eminently domestic;* and with large benev. and conscien. promotes their happiness by every *effort*, and by every sacrifice in his power. One having large, or very large adhes. loves those best, and chooses them for his friends, who most nearly resemble himself, and gratify the largest number of his organs: with large approbat. hope, ideal. and mirth. and only moderate conscien. and caus. the gay and witty, the fashionable and showy, &c.; with large, or very large moral organs, the eminently devout and religious, the sedate and the sentimental: with large or very large ideal. and intellectual organs, those who are highly talented, intellectual and literary, but avoids the ignorant: with very large conscien. requires, first of all, that his friends be perfectly moral and honest, but with conscien. moderate, is not particular in this respect.

FULL.—One having adhes. *full*, will make a social, companionable, warm-hearted friend, who will sacrifice much at the shrine of friendship, yet may sacrifice his friendship on the altar of the stronger passions. One having adhes. full, with large combat. destruct. self-e. and acquis. will serve himself first, and his friends afterwards; form attachments, yet break them when they come in contact with the exercise of these organs: with large benev. conscien. approbat. and only full combat. destruct. secret. and self-e. and large intellectual organs, will be very good company, desirable as a friend; liberal, well-disposed, true to his friends and always ready to do them a favor. The combinations under adhes. large, will apply, except in degree, to adhes. full.

MODERATE.—One having adhes. *moderate*, may be somewhat

fond of society, and exercise some attachment to his friends, yet will sacrifice it upon unimportant considerations, and though he may have many acquaintances will have no intimate and very dear friends; with large combat. and destruct. will become easily offended with friends, and seldom retain a friend long; with large benev. will bestow his services, and with moderate acquis. his money more readily than his affections; and, with the selfish organs large, take care of himself first, making friendship subservient to selfish purposes.

SMALL.—One having adhes. *small*, thinks and cares little about friends; takes little delight in their company; prefers to live and act alone; is cold-hearted, unsocial, and selfish; has few friends, and with large or very large selfish organs, a great many enemies, because he is himself so inimical to others.—See combinations under adhes. moderate.

VERY SMALL.—When adhes. is *very small*, its influence is not observable, and the subject, a perfect stranger to friendship.

While amat. is generally smaller, adhes. philopro. benev. and conscien. are commonly larger in females than in males, by which the former are qualified, in a *pre-eminent degree*, to enjoy the domestic and social relations, and to discharge the duties of their station.

LOCATION.—The *location* of this organ is outward and upward from philopro. and above amat.

5. COMBATIVENESS.

Propensity to defend, resist, and oppose.

The influence of combat. manifests itself, not only in physical, but also in moral and intellectual opposition. Its action is necessary whenever, in the execution of a difficult project, any thing is to be resisted or overcome. It acts upon animate, as well as upon inanimate objebts, and imparts to its possessor that nerve and determination which induce him to grapple with all his undertakings, as though he could and would effect his purposes.

The direction of this faculty, and the character of its manifestations, are determined chiefly by its combinations, and the education or breeding of the individual. When it is under the control of the higher sentiments and of reason, and directed to proper objects, no manifestation of the mind is more virtuous or more praiseworthy; but when not thus controlled and directed, its manifestation is odious and vicious in the extreme.—From this organ in its perverted manifestation, originate those party strifes, family and village dissensions, bickerings and quarrels, mobs and physical combats which disgrace humanity.

LARGE.—One having combat. *large*, with self-e. full, and

firm. large, will be eminently qualified to meet difficulties; overcome obstacles; brave dangers; endure hardships; contend for privileges; maintain and advocate opinions; resist encroachments; resent injuries and insults, &c.; will defend his rights to the very last; suffer no imposition; seize upon whatever he undertakes with the spirit and determination requisite to carry it through all opposing difficulties; rather glory in opposition than shrink from it; be always ready, if not glad, to act upon the defensive, if not upon the offensive; inclined to call in question, and oppose, the opinions and proceedings of others, and partly from pure love of opposition; will often urge his own opinions; generally take sides upon every contested question; and, with approbat. also large, will seek to distinguish himself: with a large brain, will possess energy and force of character in an eminent degree; and, with an active temperament, unless restrained by large benev. conscien. and caus. will be naturally too hasty in his temper.

One having combat. large, with *large* destruct. will unite harshness, and severity, and a kind of fierceness with his resistance, and frequently show too much spirit, and, with an active temperament, will not only be quick tempered, but, also, very severe and vindictive when roused; but, with destruct. moderate or small, may be quick to resent and resist, and cool and intrepid in the onset, yet will inflict as little pain as possible; will *conquer*, yet spare the vanquished, and can never punish one who has surrendered, especially if conscien. and benev. are large or very large; is more courageous than cruel; more petulent than violent; more passionate than harsh; and, when anger is manifested, will not add to it that fierceness, and that spirit of revenge, which give it a threatening aspect, and make it dreadful, with large self-e. and the selfish propensities stronger than the moral and reasoning faculties, will protect himself and his own exclusive privileges first of all; seem to claim the services of others merely upon the ground of his own superiority, and without thinking of returning an equivalent; will seldom evince gratitude for favors received, because he will feel that they of right belong to him; will be naturally selfish and jealous, and apt to treat his fellow men, except those whom he condescends to make his particular friends, with a kind of contempt, and if they cross his path, with scorn: with acquis. large, will defend his property; stand out for every farthing that belongs to him; and be very angry at those through whom he may have sustained any pecuniary loss; but, with acquis. only moderate, and self-e. or approbat. large or very large, will permit the injury of his property with comparative impunity, yet boldly sustain his injured *honor*, and preserve his *character* unsullied to the last, cost him what it may: with self-e. only

moderate, and adhes. large, will suffer others to impose upon himself, yet will take the part of a friend with a great deal more readiness and warmth of feeling than he would his own part: with amat. large, will defend the other sex sooner than himself or his own sex, with concent. and destruct. moderate will be subject to sudden bursts of passion, which will continue but for a moment, and then leave him as calm as before, and perhaps, vexed with himself because he cannot suppress his anger; with lang. and the reasoning organs large, is extremely fond of debate; very much inclined to start objections to what has been said; to argue on the opposite side of the question, even in opposition to his real belief, merely from love of argument; and, with large firm. though vanquished, will argue still. Combat. is always restrained and will avoid if possible, a personal encounter, when less than cautious.

VERY LARGE.—The manifestations of combat. *very large*, are much the same with those under the head of combat. large, except when it is combined with large or very large self-e. or approbat. firm. and destruct. and only moderate or full conscien. secret. benev. ven. and caus. in which case it actuates one to attack and provoke others without sufficient cause; to dispute and quarrel with those around him; crowd himself forward; push his opinions on others; create disturbance; kindle strife; encourage quarrels and engage in them; and creates a quarrelsome, contentious spirit. One having very large combat. with large amat. philopro. and adhes. will fight for his family, yet quarrel with them himself; with large acquis. will quarrel for a penny; with large benev. conscien. and reasoning organs, will be able to regulate his anger only by turning abruptly from his opponent, and by avoiding every thing calculated to excite his combative spirit; find extreme difficulty in governing his anger, and when really roused, be desperate.

FULL.—One having combat. *full*, is always ready, when opposition is called for, to engage in it, and, with a nervous temperament, soon excited to resent and resist, and naturally quick-tempered; will possess all necessary boldness and efficiency of character, yet will be far from being quarrelsome, or seeking opposition for its own sake. One having combat. *full*, with conscien. firm. benev. and caus. large or very large, though his anger is strong, will generally govern it; will be mild, kind, well-disposed, and peaceable; avoid quarrelling and contention, and yet possess a large share of *moral* courage, and owe the combative spirit he may manifest, more to the powerful stimulus he may experience, than to the natural activity and power of the passion; will show this feeling more in his *business*, and in moral and intellectual resistance, than in quarrelsomeness or

physical combat. The combinations under combat. large, will apply, except in degree, to combat. full.

Moderate.—One having combat. *moderate*, will contend no more than the case really demands, and sometimes not even as much; will dislike quarrelling and avoid it as long as possible; will not be very efficient; exercise but little indignation, and be amiable, peaceable, quiet, and inoffensive.

One having combat. moderate, with destruct. self-e. and firm. large, and cautious. only full, will not be wanting in spirit or courage when excited and if approbat. is also large, may even attack if insulted. With large self-e. firm. conscien. and the reasoning organs, will maintain his opinions with stability, and pursue his plans with firmness, and yet, do it in a quiet, but firm and effectual manner; seek to accomplish whatever he undertakes without opposition; act chiefly upon the *defensive*; make but little noise or bustle, yet hold on and persevere till his purposes and plans are carried through.

Small.—One having combat. *small*, will be unable and unwilling to encounter his fellow men; be mild, amiable and inoffensive; lack spirit, and presence of mind in time of danger, quail too quick under opposition, and shrink from it; love peace and seek it, even at a great personal sacrifice; endeavor to reconcile the contending; surrender rights rather than contend for them; endure oppression rather than shake it off; take abuse in good part; be forbearing and generally beloved; and, with destruct. moderate, whatever may be his other qualities, will be unable to effect any thing of importance, or cut a figure in the world.

Very Small.—One having combat. *very small*, with cautious. large, is passive, tame, cowardly, chicken-hearted, weak, destitute of spirit, force and energy of character, and may be abused with impunity; is excessively timid; does not stand his ground; never ventures; will never manifest anger, and be utterly unable to withstand opposition.

What is considered bravery, is frequently produced by approbat. or self-e. Hence, cowards often *appear* to be men of real courage.

The way is thus opened for the remark, that the amount of combat. *manifested*, depends in no small degree, upon the stimulus under which it acts. For example; suppose two young men, possessed an equal share of combat. and alike in every respect, except that one possessed a very large share of approbat. and very small adhes. and the other only a small degree of approbat. but very large adhes. Now, under given circumstances, the former would be as more indignant at an insult offered to him, and touching his honor, than the latter would be, as his approbat. was larger than that of the latter; whereas the latter

would take up the quarrel of a friend as much quicker than the former, and fight as much harder, as his adhes. excelled that of the former. This illustration presents a general principle, which applies with equal force to the combinations of any of the other faculties with that of combat. and to all the combinations of the organs.

The application of this principle, will most satisfactorily explain how a man may be perfectly honest in some things, and quite dishonest in others; as well as ten thousand other interesting phenomena of the human mind. It will explain to us how the timid and delicate mother, in rescuing her darling child from imminent danger, can assume the boldness of the hero, nay, the fierceness of the tiger.

In this last case, the phenomenon is explained thus: Very large philopro. powerfully excites what combat. there is, but for which excitement timidily would take the place of boldness, and cowardice that of courage.

LOCATION.—In a common sized head, combat. is located about an inch and a half behind the top of the ear, and extends itself in a perpendicular direction. When it is very large, it will cause thickness of this part of the head, which may be the more easily observed by placing the thumb upon the organ on one side, and the fingers on the opposite side; but when it is moderate or small, there will be but little protuberance or breadth of this region.

6. DESTRUCTIVENESS.

Propensity to destroy, exterminate, and inflict pain.

In the economy of human society, many things are to be destroyed to make life even tolerable. Death and destruction enter largely into the great law of nature. Hence, the necessity of some faculty to exercise this propensity to destroy. We often see it in the child, which, long before it "knows how to choose the good and refuse the evil," manifests an innate and strong propensity to tear in pieces, break and destroy whatever comes in its way. As it advances in life, it even makes a pastime of tormenting and killing flies, and all such animals as fall into its power. When a little older it delights in hunting, and indulges feelings of hatred and revenge.

LARGE.—One having destruct. *large*, with large combat. firm. and self-e. possesses that sternness and severity of character, which enables him to prostrate and surmount whatever obstacles oppose his progress; accompanies his mandate with a threat either implied or expressed; is pointed and sarcastic, if not bitter, in his replies; feels strong indignation towards those that displease or injure him, and is disposed to persecute them

by injuring their feelings, reputation, or interests, or by treating them with entire contempt and neglect; experiences a feeling of revenge and bitterness, which, unless restrained by secret. conscien. benev. &c., he does not fail to show.

One having destruct. large, with large adhes. loves his friends dearly, yet often injures their feeling by saying bitter things to them, which with conscien. large, he often afterwards regrets; with combat. moderate, is slow to wrath, but bitter and vindictive when once roused, and will have satisfaction before he can be appeased; with secret. large, and conscien. moderate, watches his opportunity to take vengeance, and strikes in the dark; but with secret. small, warns before he strikes; with benev. large, may be sometimes harsh in his efforts to do good, and thus often cause needless pain, but will do this more by his *manner* than from any cruel design; will be kind, and sympathetic, and sensitive to the sufferings of others, and yet, very harsh and severe when provoked; and generally exercise this faculty upon inanimate, rather than upon animate objects; with conscien. and combat. large, and secret. small, is apt to find considerable fault, and that in a very harsh manner.

VERY LARGE.—One having destruct. *very large*, with large or very large benev. conscien. and caus. may be enabled so to govern and restrain his indignation, that it will seldom carry him beyond the bounds of reason and justice, or break out into ungoverned rage or violence, yet when roused, will be dangerous, and like a chafed lion, and be obliged to avoid the causes of excitement; will be fond of teasing, and also of hunting, and the warlike array of a general muster, &c.; and, with large or very large combat. self-e. approbat. firm. and hope, will excel as a soldier, &c. For other combinations, see destruct. large.

FULL.—One having destruct. *full*, with large firm. and full combat. and self-e. has sufficient harshness and severity of character to keep off and punish those who would otherwise injure him; to take the rough and tumble of life, push his own way through it; and to destroy or subdue whatever is prejudicial to his happiness, yet is neither morose nor cruel; when driven to it, can witness and inflict pain, but does it reluctantly, and causes as little suffering as he consistently can; is generally mild in his disposition.

One having destruct. full, with large benev. conscien. ideal, and adhes. will possess uncommon sympathy and tenderness of feeling, mingled with little sternness and harshness; will secure obedience, and accomplish his wishes by kindness and persuasion, more than by threats and passion, and be beloved more than feared.

MODERATE.—One having destruct. *moderate*, will manifest but little indignation and severity of character; often spare

what should be destroyed or punished; and, with large benev. will be unable to witness suffering and death, much less to cause them; and will not possess sufficient force of mind or character to drive through important undertakings: with benev. and the moral organs generally large, will possess an extraordinary share of sympathy, so much so as sometimes to overcome him, and amount to a weakness.

SMALL OR VERY SMALL.—One having destruct. *small*, manifests his anger in so feeble a manner, that it effects but little, and provokes a smile, rather than fear: with benev. very large, possesses too little hardness of heart to inhabit a world of suffering and endure its cruelties and hardships, and cannot himself endure physical suffering.

In its perverted exercise, this faculty creates a vindictive, bitter, revengeful, over-bearing spirit; delights in tantalizing and tormenting; produces cruelty towards beasts, and those in its power; gives a relish for hunting, killing, destroying, witnessing public executions, and such *amusements* as the fighting of men, dogs, and fowls, in bull-bating, bear-bating, &c.; produces a propensity for war, murder, violence, bloodshed, &c.; instigates children and others to stone, catch, torment, and destroy birds, insects, and such animals as fall in their way, and also to stamp, strike, tear in pieces, and exhibit other signs of rage, violence, &c.; and, with approbat. and self-e. large, to engage in duelling, &c. and pursue enemies till revenge is fully satisfied.

Perhaps no organ is more liable to be abused than this, or productive of more misery; and yet, this is by no means owing to the nature and the original character of the faculty, but solely to its *perversion*. Hence the importance of its proper education. The mother who teaches her child to avenge itself on any inanimate object, sows the seeds of violence and revenge, that may in after life bring the individual to the gallows. The faculty is generally large in children; parents should endeavor to restrain and control passion in them, but they can never effect this if they set the example themselves.

LOCATION.—This organ is located immediately above the top of the ear.

†. ALIMENTIVENESS.

Appetite for sustenance—desire for nutrition.

That the desire for food is in the mind or brain, and not in the stomach, is a proposition which is very startling, and yet, upon consideration, very plain. A desire can be no where but in the mind. It is the man, not the stomach, that loves nutriment; it is the mind that feels hunger, and craves to relieve it. The discovery of this organ is calculated to be of the utmost

benefit to society, especially in the direction of education. From its known phenomena we may observe, that the sensations of hunger and thirst proceed from the action of the same organ; that, therefore, gluttony and drunkenness are derived from the same source; and that if the organ be stimulated by food, and tempted by racy condiments, it may proceed to that state of inflamed action which produces the sot and drunkard. By this we learn, also, that the easiest method of educating a child to future debauchery, is to tempt, pamper, and inflame aliment with food to any greater than a most moderate extent, either in quantity or quality. We are also taught by this analysis, that we ought no more to give to others or ourselves, as much as they or we incline to eat or drink, than we should permit our destruc. to put us in a rage, or acquis. to steal. The appetite of hunger and thirst being a mental desire, cannot be infallible in its objects or indulgence, any more than that of the other passions. Hence the desire is capable of being educated, and put under complete control of the intellect, so that we can produce, by the simple training of the cerebral part, a permanent natural temperance and moderation.

LARGE.—One having aliment. *large*, is very fond of the good things of this life, and frequently eats more than health and comfort require: partakes of food with a very keen relish; sets a very high value upon the luxuries of the palate; and, according to his means, is a *good liver*: with acquis. also large, will indulge his appetite, when he can do so without too great expense; but, when good eating is costly, will sometimes suffer hunger rather than pay a high price to appease it, except where he is ashamed not to eat; will expend money reluctantly for sweetmeats, &c.; with acquis. moderate or small, will spend his time and money freely for rich viands and rare liquors; and, if large or very large adhes. be added to this combination, will not only take the greatest delight at the convivial board and the social meal, but will spend money even more lavishly than is necessary to entertain his friends; with conscien. and ven. large, will be thankful for his food as a bountiful gift from the hand of his Maker:* with lang. mirth. and adhes. large, and secret. only moderate, will be conversational, social, and humorous at the festal board: with the intellectual organs generally large, will prefer conversation upon rational and scientific subjects: with ideal. large, must have his food prepared in the nicest manner, and in elegant and fashionable dishes; but, with ideal. moderate, thinks more of the *food* and of the *cookery*, than of the ceremonies or the style of the table; with self-e. large,

* Hence, the custom of "asking a blessing" upon food, and of "returning thanks" for it.

and acquis. only moderate or full, will be satisfied only with the first and the best table, even if he is obliged to pay a high price for it: with large approbat. and ideal. will be very ceremonious at table; but with ideal. only moderate, and self-e. and caus. large, will despise ceremony, yet, with large or very large benev. will provide bountifully, and show great hospitality at table, without much splendor or ceremony, &c.

VERY LARGE.—One having aliment. *very large*, will be too much given to the indulgence of a voracious appetite; too ready to ask "what he shall eat and drink;" will think as much of his meals as of almost anything else, and be strongly inclined to act the epicure or the gourmand. The combinations of aliment. very large, are analogous to those produced by aliment. large, except that its manifestations will be greater in degree, which the judgment of the reader will readily supply.

FULL.—One having aliment. *full*, partakes of food with a good relish, yet is not a gormandizer, nor very particular in regard to what he eats and drinks; can endure a poor diet, yet is partial to a variety of dishes. The combinations of aliment. full, resemble those of aliment. large, except in an inferior degree.

MODERATE.—One having aliment. *moderate*, is by no means destitute of a relish for food, yet, when in health, is not particular as to what he eats; prefers a plain, simple diet to that which is highly seasoned and very rich, &c.

One having aliment. moderate, with acquis. large, will grudge the money he pays for his meals, and frequently suffer hunger rather than pay the customary price for them; will prefer to take up with a poorer meal or a cold bite at a low price, than to pay well for the best.

SMALL OR VERY SMALL.—One having aliment. *small*, will have but an indifferent or a poor appetite; will care little about what he eats, or when he eats; and, with acquis. large, go long without food, and live very poorly, rather than part with his money to pay for food.

Gluttony, gormandizing, luxurious living, and intemperance in all its forms, are the perverted exercises of this faculty.

LOCATION.—Aliment. is located just before, and a little below, destruct. in front of the top part of the ears. It is generally large in children.

‡—VITATIVENESS.

Love of Life: this faculty is located nearly beneath the mastoid process; as the degree of development cannot be ascertained during life, it is unnecessary to analyze it here.

7. SECRETIVENESS.

Propensity and ability to secrete, to conceal, and to suppress the expression of the other mental operations.

We often think and feel what it would be very improper for us to express. Hence, the necessity of some faculty, the office of which is to suppress the open manifestation of the various mental operations, until the reasoning faculties, conscien. benev. &c., have decided upon the propriety and the utility of their expression. The legitimate office of this organ is not, as has generally been supposed, to keep the secrets intrusted to the individual, but to enable him successfully to keep *his own* secrets, and conceal *his own* plans from general observation. It is even unfavorable to keeping the secrets of others; because, inasmuch as it has to do with secrets, it creates an anxiety, not only to ascertain the secrets of others, but also to reveal them as secrets, but with the injunction of secrecy.

A good endowment of this organ is essential to *prudence* of character, particularly in speaking of, and exposing one's business, &c., and also to etiquette and modern politeness. It removes the blunt, unpolished edge from the manner of expression, appearance, &c.; assists in covering many weak points of character; and prevents exposures, not to *physical* dangers, (for this is the office of cautious.) but to the machinations of the designing and the envious, to the impositions of the crafty, and the false constructions of all.

Large.—One having secret. *large*, will generally keep his thoughts, feelings, business, plans, opinions, &c. chiefly to himself, except when they are drawn from him; will effect his purposes indirectly, and without detection; will govern his feelings, and restrain the open manifestation of anger, joy, grief, &c.; can banish from his countenance and appearance the indications of his real feelings, and, with imitat. large, seem to feel as he does not; is careful in what he says; reserved; slow to communicate, form attachments, make acquaintances, &c.; does not make the first advances to strangers; with conscien. moderate, is suspicious of the intentions of others; wary, and always on the alert; generally answers questions, expresses opinions, in an ambiguous, equivocal, or indefinite manner, which will bear different interpretations, so that he seldom commits himself; can employ cunning, management, and manœuvre, and act the double part; says but little, yet thinks the more; pries into the secrets of others, yet keeps his own to himself; generally judges correctly of character, especially if individ. caus. and compar. are large or very large, and so successfully conceals his own character and purposes, that but little is generally known of him except by a long and *intimate* acquaintance.

One having secret. large, with adhes. large or very large, may sometimes communicate his feelings freely to his nearest friends, and will exercise more attachment than he expresses; with combat. and destruct. large, unless the excitement is very sudden, and his temperament very irritable, may restrain, for a long time, the expression of anger, yet, when he does give vent to it, will boil over in good earnest: with self-e. or approbat. or both, large, caus. only full, and conscien. moderate, will be inclined to employ cunning and deception in advancing his reputation; operate indirectly, and through the agency of others; be given to eye-service, and will do many things merely for *effect*, and "to be *seen of men:*" contrive to throw the ignominy of his evil deeds upon others; be very apt to say one thing in your presence, and quite another in your absence; cannot be confided in as a friend; with combat. destruct. self-e. and approbat. large, benev. firm. conscien. and caus. only full, will be obsequious to superiors, and domineering to inferiors: with acquis. large, and conscien. only moderate, will practise the "tricks of trade;" and make a good bargain whenever he can, even though he is obliged to use some misrepresentations: with destruct. self-e. and firm. large or very large, will possess great fortitude, and endure severe corporeal suffering, without flinching or complaining: with conscien. and benev. large, may sometimes equivocate and employ deception in cases in which he is under no moral obligation to communicate the facts, and, also, in which his interest demands secrecy, but will never knowingly deceive others to their injury.

VERY LARGE.—One having secret. *very large*, will be very apt to keep everything pertaining to himself wrapped up in profound secrecy, and disclose his feelings to no one; be generally dark, secret, and mysterious in his movements; seldom accomplish his purposes, except in an indirect and intriguing manner; and be so crafty and reserved, that no one will know much of his real character; and, with combat. destruct. and the selfish faculties generally large, the moral and reflective only moderate, will be "a snake in the grass," and practice art, cunning, deception, and dishonesty. For farther combinations under this head, see those under secret. large, which applies except in degree.

FULL.—One having secret. *full*, will be able to keep his thoughts, feelings, and business to himself when occasion really demands it, yet will commonly express them without reserve; unless somewhat excited, will not be rash or blunt in the expression of his feelings, yet, when any of the faculties that are more energetic than secret. or when those that are not, become suddenly or considerably excited, will give a full, and frank, and strong expression to them, because, although secret. may be sufficiently active to hold even the larger organs in check when

they are but little excited, it will not be powerful enough to do so when they are roused to more energetic action, so that he will fail to preserve an equanimity of feeling and conduct; is generally free in conversation and discourse, yet seldom commits himself; is not hypocritical, nor yet remarkable for saying all he thinks; and will generally govern his feelings, except when excited, but will then throw them out freely and fully; will generally be found to be sincere, unless strongly tempted by interest to act a double part, and even then, will not be really dishonest, especially if conscien. be large or very large.

One having secret. full, with the moral faculties large, will never knowingly practise deception to the injury of another: with acquis. large, and conscien. moderate, will need to be watched; sometimes give a false coloring to things in order to make a good bargain; and occasionally take the advantage, &c. The additional combinations under secret. full, will be intermediate between secret. large and secret. moderate.

Moderate.—One having secret. *moderate*, is generally frank, candid, and open-hearted in his disposition and intercourse with men, and so ingenuous and undisguised as often to expose himself to imposition and deception; chooses a plain, direct, and unequivocal manner of expressing his thoughts and feelings; has few secrets of his own which he wishes to keep, and cares little about learning the secrets of others, and, when things are told him with the injunction "not to tell," he scarcely thinks of them again; and generally despises secrecy whereever he finds it.

One having secret. moderate, with combat and destruct. large, tells others just what he thinks of them; expresses his hatred and his love freely; is often understood as saying more than he really intended to say; and frequently expresses his anger in a harsh, blunt, and offensive manner; but, with conscien. large, and concent. moderate, soon recovers his wonted serenity of temper, and, if he is conscious that he has said or done any thing wrong, is sorry for it, and ready to make any reasonable acknowledgement or reparation demanded; with conscien. firm. self-e. benev. and caus. large, will take an open, fair, honest, honorable, dignified, and high-minded course, and heartily despise every thing like low cunning or management; employ none but fair means: is naturally upright and honest himself, and open and fair in his dealings, and thinks others equally so; is too ready to trust others, and relies too implicitly upon their word, so that he is extremely liable to be deceived and imposed upon: with self-e. or approbat., or both, and hope large, is given to egotism; apt to talk much of himself; becomes enthusiastic in telling what *he* has done or can do; is often the hero of his own tale; and too forward to display himself: with cautious. large, manifests care and deliberation in

his business, yet is very incautious in his manner of speaking; is judicious in laying his plans, and providing against a time of need, and very deliberate and prudent in making all his arrangements, yet is very imprudent in the expression of his feelings.

SMALL.—One having secret. *small*, acts just as he feels; speaks just what he thinks; is so blunt and direct in his manner of expression as often to give needless offence; speaks out his whole mind without due regard to time, circumstances, or manner; communicates his ideas in plain and unequivocal language; is natural and open in his manners, and, with lang. large, ready to enter into conversation even with strangers, and to communicate to them his business, history, opinions, feelings, concerns, &c.

VERY SMALL.—One in whom this organ is *very small*, is a total stranger to the function and the influence of this faculty.

A deficiency of this faculty, by exposing at once whatever excesses or defects of character one may possess, is apt to leave, at first, a very unfavorable impression of a person upon the minds of others, yet, if it exposes the more disagreeable traits of character, it equally reveals the virtues; so that, if the agreeable traits of character greatly predominate over the more disagreeable, the individual will appear still more amiable in consequence of this deficiency; and, *vice versa*.

This faculty, in its perverted exercise, produces lying, deceit, hypocrisy, and those ten thousand artifices in dress, furniture, equipage, &c. the chief object of which is to create false appearances, and, also, the innumerable arts and make-believes which enter into the very frame-work of society as it now is. From this faculty, also, with large or very large approbat. self-e. destruct. and combat. unrestrained by the moral or intellectual organs, arises that tattling, backbiting, scandalizing disposition which is by no means uncommon, and which does such immense mischief.

LOCATION.—Secret. is located just above the organ of destruct. and runs nearly parallel with it, the centre of it being about an inch above the top of the ears.

8. ACQUISITIVENESS.

Propensity to acquire substance, and to appropriate it to one's self—love of property—desire to amass wealth.

This faculty exists both in man and animals. It prompts to acquire without determining the object to be acquired, nor the manner of getting, and never loses sight of self. Its main spring is usefulness, and it always prompts the questions in any undertaking, "what is the use of it?" and "what is to be gained?"

LARGE.—One having acquis. *large*, is stimulated by his love

of money, to use arduous and self-denying efforts in order to acquire wealth; takes delight in accumulating property of every description; spends money reluctantly for things to be *consumed*; cannot endure to see waste; enters upon his money-making plans in good earnest, or, perhaps makes them his main object of pursuit; unless he is accustomed to handling large sums of money, has a watchful and eager eye upon the small change, both in making and in spending money; thinks much of becoming *rich*; and seeks with avidity, to obtain all that belongs to him.

One having acquis. large, with self-e. only moderate, and conscien. and caus. only full, will occasionally discover a penuriousness, littleness, and closeness in his dealings, and also banter for trifles, if not for the half-cent: with hope large or very large, not only has strong desires to accumulate property, but also views every project of acquiring it, through the magnifying medium of hope, and thus exaggerates every prospect for making money; and, with firm. and self-e. also large, is eminently enterprising; devises bold schemes for acquiring property, and enters upon them with great determination and energy, cheered on by seemingly bright prospects of success; with the perceptive organs also large, is a first rate judge of property; prone to trade and speculate; and with secret. also large, will excel in negociating, and in conducting a trade; is seldom taken in, and generally gets the best of the bargain; with hope very large, cautious. only moderate, and concent. small, will be disposed to enter so largely into business as to endanger an entire failure; to venture beyond his means and capabilities; to speculate too largely; and with large combat. and destruct. in addition, will be likely to prosecute his money-making operations with great vigor and energy; and with firm. also large, to drive them through all opposing difficulties, and either to "make or break;" will be subject to reverses of fortune, and sometimes lose by imprudence what he has gained by enterprise; but, with combat. cautious. self-e. hope, and the reasoning organs large, and the perceptive at least full, will combine uncommon *energy*, with uncommon *prudence;* may enter largely into business, yet will be so careful and judicious as generally to secure himself against losses and accidents; but. with hope moderate, and cautious. large, will desire to enter largely into business, yet fear to do so; frequently be "a day after the fair;" and deliberate so long before he decides what to do, as to lose the most favorable time for action; yet will sustain fewer losses, and, in what he does undertake, will be more sure of success; will not invest his money, unless he can foresee the necessary result of the undertaking; to acquire property, *saves* rather than *speculates;* and prefers an income that is more *sure*, though it may be more *slow*, to one that is

more promising, yet more precarious; takes all available security against losses by fire, by accidents, by dishonesty, or in any other way, makes every thing as safe as possible; and is over careful in all his pecuniary transactions, &c.: with hope very large, concent. small, and, firm. only full, will be likely frequently to change his plan of operation, or, it may be, his business, hoping thereby to get rich the sooner; will never be satisfied to "let well enough alone," nor to pursue one steady occupation long enough to reap much profit; but, with firm. and concent. large, and hope less than firm. will be likely to pursue one steady business and plan of operation through life, unless literally compelled to change it by duty, judgment, friendship, or some other powerful motive; with cautious. very large, through fear of consequences, may waver in business, and will labor under the greatest anxiety about his property; and with hope small, in the midst of wealth, friends, plenty, and the fairest prospects, may really apprehend poverty and even starvation; with compar. and caus. large or very large, intuitively perceives what means or causes put in operation, are naturally calculated to effect certain ends; what property will be likely to increase in value; lays judicious plans; makes shrewd calculations as to what will be; and, with cautious. also large so calculates as generally to succeed, &c.: with conscien. large or very large, though he may be very eager in his desire for money, yet will acquire it *only* by *honest* means; and can be safely relied upon: with large or very large intellectual organs, will prefer to make money by some intellectual, scientific, or literary pursuit, &c.

Acquis. merely desires property, but the *kind* of property selected for acquisition, is determined by the wants and the tastes of other faculties. One having acquis. large, for example, with philopro. also large, will desire property both for its own sake, and, also, on the account of children, or, with all the domestic faculties energetic, for his family, and will spend it freely for their sake; with approbat large will seek money both to lay up, and also to obtain approbation by dress, equipage, elegant furniture, &c., and expend it freely for these purposes, yet may show penuriousness in other respects; with benev. large, will love money, yet give it freely to relieve suffering, and also to do good to his fellow men; with large or very large moral and religious organs, will be likely to "be diligent in his business," economical, and perhaps, close in money matters, yet will give freely to benevolent, missionary, and religious objects: with ideal. and ven. very large, will be likely to lay up ancient coins, paintings, books, &c., and be an antiquarian; with the selfish faculties strong and vigorous, will lay up such things as will gratify his various selfish passions: with the intellectual organs

large, books, philosophical apparatus, and other assistants to intellectual pursuits; and with ideal. also large, books that are elegantly bound and embossed, minerals, curious specimens of nature and art, &c.: with several of these organs large or very large, will desire money for its own sake, for the sake of family, for purposes of personal aggrandizement, for benevolent and literary objects, &c., *all combined.* Hence, this universal *scrambling* for the "root of all evil," which is the bane of human happiness and moral virtue.

Phrenology shows us not only how strong the love of money is in every man, but, also, the *character* of this love, and the ultimate ends sought to be reached by it.

VERY LARGE.—One having acquis. *very large*, makes money his idol; taxes, to the utmost, all his powers to amass wealth; makes every sacrifice, and endures every hardship to secure this object, and allows nothing to divert him from it; spends money grudgingly, and is so penurious and closefisted as to deprive himself of many of the comforts, and of all the luxuries of life; is covetous and miserly, unless benev. and conscien. are equally large, and can never be satisfied with adding field to field, house to house, &c.

One having acquis. very large, with combat. and destruct. also large, and benev. and conscien. only moderate or full, will "grind the face of the poor;" practice extortion; take every advantage of his fellow men; make all the money he can, both by fair and foul means. The combinations under this head will coincide with those under the head of acquis. large, with the modification produced by the increase of acquis.

FULL.—One having acquis. *full*, will be likely to be industrious, frugal, and zealous, if not eager, in his money-making pursuits; and unwilling to spend his money except when his stronger faculties demand it for their gratification; will be neither prodigal nor penurious, unless made so by circumstances; yet, as a general thing, will find it very difficult to keep money by him, and *seem* to be extravagant.

So far as the *making* of money and the class of substances selected for acquisition are concerned, the selections under acquis. *large*, will apply to acquis. full; yet, in the spending of money, there may be a difference. One having acquis. full, with approbat. and ideal. large, will be industrious in *making* money, and quite anxious to become rich, yet will spend it freely for fashionable and ornamental articles of convenience, dress, equipage, &c., or to make a show; with ideal. and local. very large, in travelling; with adhes. and benev. large, for the purpose of assisting his friends; with the religious organs very large, in promoting the cause of religion and advancing the

benevolent objects of the day, and will take more delight in spending money in this way, than in laying it up; with large or very large intellectual organs, in such things as will gratify these faculties, &c.

This same principle of spending money, applies to acquis. *large*, whenever the larger organs require it, at whose mandate acquis. will unlock her treasures, and may even permit extravagance.

MODERATE.—One having acquis. *moderate*, desires money more as a *means* than as an *end*, more for its *uses* than to *lay up*; will pay too little attention to small sums, spend his money too freely, so that he can hardly account for the amount spent; though he may be industrious, will not be sufficiently economical; will as soon purchase things to *consume* as to *keep*; and prefers to take the good of his money as he goes along, instead of laying it up.

One having acquis. moderate, with selfish faculties large, and the moral and reasoning deficient, will spend his money upon the gratification of his passions, and seldom accumulate property: with approbat. and ideal. very large, and caus. only full, will be extravagant; likely to run into debt for the purpose of dashing out; and will be foppish; with combat. destruct. self-e. and firm. large, will almost throw away money to gratify his will: with ideal. and self-e. large or very large, never purchases a poor article, and pleases his fancy, comparatively regardless of its cost; and, with hope also large, will be too apt to run into debt; spend money in anticipation of future income; and be too prodigal. One having acquis. moderate, may have a strong desire to make money, but not upon its own account; with the domestic organs large, when he comes to have a family of his own, will love money much more than before, on their account; with the intellectual organs generally large, will desire it to facilitate his literary pursuits, &c. Hence, the amount of one's acquis. can seldom be determined, either by the eagerness with which he seeks it, or the manner of his spending it; and hence, also, some appear to be spendthrifts at one period of their lives, and misers at another.

SMALL.—One having acquis. *small*, holds money loosely; spends it without sufficient consideration, and often without receiving its full value; is thoughtless how his money goes, and with hope very large, will live on, enjoying the present, thinking that the future will provide for itself; and unless cautious. is large, will spend his last dollar as freely as the first.

VERY SMALL.—One having acquis. *very small*, neither knows or considers the value of money; cares not how it goes, nor how expensive things are, provided they take his fancy; every

thing pertaining to money will be determined by his other faculties.

In females, this faculty is generally weaker than in males, while ideal. and approbat. are generally much larger, which accounts for the fact, that they spend money so much more freely than men, especially, for ornamental purposes.

Mr. Fowler observes, that the sons of rich parents generally possess the organ (as they do the faculty) developed in an inferior degree. This is doubtless owing to the fact, that having an abundance of money at command, they have had nothing to stimulate, and thus increase, this faculty, so that, from the mere want of exercise, it becomes weak and feeble. This likewise accounts for the fact, that the children of men who have made themselves rich, generally make a very poor use of their fathers' earnings, and often fall into dissipated habits. A deficiency of this faculty is one cause of their idleness, and this, the cause of their dissipation, and this, frequently, the cause of their ruin.

The perverted manifestations of acquis. are, theft, cheating, extortion; with construct. and imitat. large, forgery, counterfeiting, burglary; penuriousness, meanness, a miserly, sordid, money-loving, covetous feeling.

LOCATION.—This organ is located just before secret. and above aliment.; or, upon the sides of the head, and a little further forward than the fore part of the ears; it seldom causes a protuberance, but, when it is large, the thickness of the head just in front, and a little above the tops of the ears, will be conspicuous, even to the eye.

9. CONSTRUCTIVENESS.

Mechanical ingenuity and talent—ability to make, build, construct, and manufacture.

This organ is essential to every mechanical profession—to those who wish to pursue drawing, engraving, writing, carving, sculpture, &c. That some men possess more capacity and talent in constructing and using tools than others, no one will doubt.

Men are not made skillful mechanics and artisans solely, nor even *chiefly*, by *instruction*; for, if they were, (other conditions being equal) their skill and dexterity would always be in proportion to the amount of instruction received. But such is by no means the case; for we frequently observe that some who have every advantage of instruction, make but different workmen, whilst others seem *intuitively* to understand the art of manufacturing. Proper instruction may, indeed, improve the natural talents even of the latter, and greatly facilitate their

operations, yet they possess a *natural* capability of *being taught* to make—a docility which often manifests itself very early in life, and of which others are comparatively destitute. Who taught Michael Angelo to build, or Canova to use the chisel, or Benjamin West to paint while yet nine years old, and entirely ignorant of the *art* of painting? Nature, mainly. Their powers were *innate*, or in other words, they possessed extraordinary construct. aided by other faculties.

LARGE.—One having construct. *large*, will possess a high degree of natural skill in making, building, contriving, repairing, &c.; be prone to whittle and scribble; be delighted with mechanical operations; and, with large imitat. aided by some practice, can become an excellent mechanic.

In effecting mechanical operations, other organs contribute as largely as construct. For example; one having large construct. with large imitat. will be uncommon dexterous in making *after a pattern*, and can readily learn to do with tools what he sees *others* do; with large form and ideal. added, will give a peculiar finish and neatness to his work, and succeed in making fine and fancy articles, such as combine utility with richness and elegance; with large firm. and self-e. form, size, ideal. caus. and compar. and only moderate imitat. will excel in superintending mechanical operations; in directing others what to do and how to do it, and in judging of the qualities of work, and will be a first-rate *foreman*, yet may not himself excel as an operative mechanic; can plan and oversee much better than execute; but, with large imitat. added, will excel in both; be a natural mechanic or artist of a very high order; be capable of turning his hand readily to almost any branch of mechanical business; and frequently contrive new methods of accomplishing his work; with large weight and individ. added, be highly delighted with the operations of machinery; able to comprehend and judge of its adaptation; and possess an extraordinary talent for drawing, draughting, modeling, planning, and probably for inventing; be remarkably ingenious, and very successful, in every branch of mechanics which he may undertake; with large concent. will dwell patiently upon any piece of work until it is entirely completed, and rendered as perfect as possible; and will be able to engage in only one kind of labor at a time; but with moderate or small concent. will leave much of his work unfinished; generally have on hand several pieces of work at a time, and feel a desire frequently to change from one to the other; and be rather "a jack of all trades;" with large combat. and destruct. when his work does not please him, will become very angry with it, and feel like breaking or tearing it in pieces: with very large self-e. hope, and ideal. will be induced to try many mechanical experiments; to engage

largely in heavy operations, and even speculations; and be likely to spend much time in endeavoring to invent; with large ideal. imitat. mirth. form, size, color, local. and compar. can imagine and execute ludicrous pictures or drawings, burlesque representations, caricatures, &c.; copy hand-writings; draw after a pattern; recollect, for a long time, the shape of faces, landscapes, machines, &c., which he has seen, and make their *fac similes*, or draw and make from memory: and, with large or very large caus. and compar. added to his combination, can readily adapt mechanical principles to the accomplishment of desired mechanical objects; readily detect the faults in machinery and remedy them; invent and improve machinery, &c.; with large imitat. individ. form, size, weight, order, numb. compar. and caus. will make a first-rate engineer, surveyor, &c.

VERY LARGE.—One having construct. *very large*, with very large ideal. imitat. individ. form, size, color, and compar. will literally possess a passion for the pursuit of the fine arts; be able to perform almost any operation belonging to mechanics or the arts with wonderful and intuitive skill, and with extraordinary facility and success; to make almost any thing within the attainment of human ingenuity; to become an artist or mechanic of the very first order; and will be likely to break away from all hindrances, and to surmount every obstacle, in order to indulge this passion; will be able to impart a peculiar beauty and a richness to all his works, and combine perfect accuracy with taste, and will excel in every undertaking of the kind, even though obliged to use indifferent tools.

The descriptions and combinations under large construct. due allowance being made for the increase of the constructive power, will apply to construct. very large.

FULL.—One having *full* construct. with large imitat. will possess a respectable share of mechanical ingenuity; and, with the addition of large form, size, and weight, have all the natural talent requisite for becoming an excellent mechanic, especially in those branches which require but little more than *making after a pattern.*

The additional descriptions and combinations under construct. full, will be found under construct. large, after due allowance has been made for the diminution of construct.

MODERATE.—One having *moderate* construct. with only moderate imitat. may learn, with considerable effort, some of the less difficult "trades," yet will never be eminent for his skill in any; may, perhaps, learn to construct those plain articles which are often called for in the family and in business, yet will show but little skill and dexterity in such operations, and would rather pay a mechanic for executing them; will dislike to use tools and prefer some occupation which is not mechanical.

SMALL.—One having *small* construct. with only moderate imitat. will be able to learn to perform even simple mechanical operations only with great difficulty, and then merely as an automaton; will manifest but little skill or dexterity in the use of tools or the pen; dislike a mechanical occupation more than any other; and be a mere bungler in every thing of the kind he undertakes.

VERY SMALL.—One having *very small* construct. will be apparently destitute of all mechanical ingenuity and inclination.

LOCATION.—Construct. is located just above the middle of a line connecting the top of the ear and the external corner of the eye; or, just below ideal. and a little forward of it.

Many individuals who possess, by nature, no small share of the constructive power, think they have but little, because they have never been so situated as to call it forth, and, also, because they suppose that construct. applies exclusively to the use of *tools* as employed by a professed mechanic, yet, when occasion requires, they are found quite skilful in executing repairs, and have a whittling and tinkering propensity.

GENUS II.—SENTIMENTS. *These faculties, like the preceding ones, do not form ideas, but produce merely a sentiment, that is a propensity, joined with an emotion, or feeling of a certain kind. Some of them are common to man and animals; others are peculiar to man alone. The former are treated of first.*

10. SELF-ESTEEM.

Self-respect—self-confidence—self-complacency and satisfaction—high-mindedness—independence—nobleness—love of liberty and freedom.

The proper office of this faculty is to create, in the possessor, a good opinion of himself; of his own character and opinions, and of whatever belongs to, or proceeds from, himself; to feel satisfied with himself, and unwilling to change his identity and mental qualities for those of another; to give a manly tone to the character and turn to the conduct, and a dignified, erect attitude and bearing to the person, and thus, to exert an important influence in elevating and ennobling the character of man.

LARGE.—One having self-e. large, will be independent, and place a high value upon himself; feel that whatever he thinks or does, is *well* thought and done; throw himself back upon his own unaided resources, and rely upon his own judgment and

strength; will never knowingly degrade or demean himself; aspire at something commanding; never be content to be dependent or to serve, but rather aspire to be himself a leader and commander of others; will despise meanness, and shrink from it; and assume an appearance of dignity and manliness, calculated to command respect.

The manifestations of self-e. take their character *chiefly* from the *combinations* of this faculty with the other faculties. For example; combined with large combat. destruct. and firm. and with only moderate or full conscien. ven. benev. and reasoning faculties, it makes one haughty, domineering, overbearing, arbitrary, egotistical, arrogant, conceited, and extremely selfish, while the same amount of self-e. combined with only full combat. and destruct. and with large benev. conscien. ideal. ven. and perceptive and reflective faculties, and a large brain, will impart to the character a commanding dignity, a nobleness, a high-toned sense of honor, an elevation, and authority which cannot but command universal respect and admiration; which scorn a vulgar, common, or trifling act or expression; and impart an air of greatness and magnanimity to the whole man.

One having self-e. large, with amat. and adhes. large, may love strongly and tenderly, especially when his love is in harmony with his ideas of propriety, yet will never sacrifice his independence to his love, nor break down under the pressure of blighted affections: with the domestic organs generally large, will love his family, yet make them obey him: with acquis. full or large, will place a high estimate upon what *he* possesses, upon *his* horse, *his* farm, *his* etc.: with combat. and firm. large, will pursue his own straight-forward course, and will not be dictated to; is disposed to lead, and to push himself forward; feels that he is as good and as worthy as any body else: with cautious. large, in order to form his own judgment, may sometimes ask advice, and then follow it or not, according as it does, or does not, coincide with his own views; and will be solicitous about every thing which is likely to affect him, and so fearful lest, in some way, he should lower himself down, that he may, at times, be disconcerted, and diffident, and appear awkward and unbending in his manners: with combat. and destruct. large, and conscien. only full, will experience strong indignation at every word or deed calculated to throw him into the shade, or derogatory to his character; and will guard, with a jealous eye, his liberty, his personal prerogatives, and whatever belongs to him, &c.: with compar. and caus. only full, will make greater pretensions to knowledge and talent than he is in reality able to sustain and fulfil; and with only a middling-sized brain, thinks and talks much more of himself than others do of him; pushes himself forward where he is not

wanted; and is proud, egotistical, and self-important: with combat. destruct. benev. hope, ideal. individ. event. and lang. large, and compar. and caus. very large, accompanied with a large and an active brain, will not only possess talents of a high order, but will so employ them as to cut a bold and commanding figure wherever he moves, and add to it that *might* and *force* of character, that dignity, and magnanimity of feeling, which will command an extensive influence in the world; advance him to some commanding station, and enable him to sustain himself in it with great ability and dignity; will place such unbounded confidence in himself, and also have such towering ambition, that he will attempt great things, and also have the talent requisite to carry them through; will not be satisfied with ordinary attainments, but will grasp at some *great*, some *imposing* object, and aspire to *pre-eminence*; never trifle with himself, nor allow others to trifle with him; and yet not manifest pride or haughtiness, merely because he has too much good sense to do so.

VERY LARGE.—One having self-e. *very large*, willingly assumes the responsibility, will think too much of himself, of his opinions, plans, judgment, &c.; and with combat. and firm. large, and caus. approbat. and conscien. only full, will be regardless of the frown and of the favor of men; deaf to reproof; liable to have many enemies; intractable, bold, proud, domineering, forward, conceited, jealous, austere, and repulsive; be blind to his faults, and unable to see his errors, be they ever so glaring, because he will feel that he is well nigh infallible; will look down with a kind of contempt upon the great mass of his fellow men, and treat even his equals as though they were his inferiors; will be extremely ambitious to obtain power, and also arbitrary in its exercise; insensible to the shafts of ridicule, thinking that surely *he* cannot be intended; by his manner and expression, will give an air of consequence and importance to what *he* says; will be perfectly independent, go straight forward in his own way, follow his own judgment, and defy the consequences, &c.; Many of the combinations under self-e. large, will apply to self-e. very large.

FULL.—One having self-e. *full*, will think well of himself, yet, when benev. conscien. and caus. are large or very large, his self-e. will manifest itself in creating a manly, noble, self-respectful feeling, which will prevent him from doing any thing beneath himself; will be sufficiently condescending, yet not servile, and enabled and disposed to pay a due respect, not only to himself, but also to his fellow-men; will possess sufficient force and weight of character to do a good business and sustain himself; to mingle dignity with condescension and talent, and so conduct himself as to be generally respected; will neither

assume too much to himself, nor yield too much to others; and will maintain his rights and his self-respect, so that others can have no face to trifle with or trample upon him, but will not be haughty or conceited; yet, one with self-e. full, with only moderate conscien. benev. and the reflective faculties, and large combat. and destruct. will be a very conceited, disagreeable character, and generally despised by all who know him.

MODERATE.—One having self-e. *moderate*, places too low an estimate upon himself, upon his own judgment, and is too ready to give in to the judgment of others; will lack the requisite independence, manliness, high-mindedness, and self-confidence to beat his own way through life, and will suffer from a feeling of unworthiness; will fear to trespass upon the attention of others, and not possess an influence equal to his character and talents, merely because he does not assume enough to himself. One having self-e. moderate, with combat. firm. and conscien. large, will possess genuine firmness of character, and much moral courage, yet will seldom manifest them in bold relief, except when under excitement, or in the defence of moral principle, or the cause of virtue, or in doing what he considers to be his duty: with firm. only full, may be too easily led away, and too ready to ask and to follow advice, and too obsequious, especially if cautious. is large: with large intellectual faculties, may possess talents of a higher order, yet, from want of self-confidence and boldness to pretend to considerable, and in consequence of occasionally letting himself down in his expressions and appearance, and trifling with himself and with others, will have much less influence than he might have if possessed of more self-e. Self-e. moderate, and benev. and conscien. large, causes a deep feeling of gratitude for kindness or favors bestowed, and with approbat. also large, a diffidence and disinclination to ask for one's due. It causes a feeling of thankfulness when this is freely tendered.

SMALL.—One having self-e. *small*, will sink into comparative insignificance in his own estimation, and be tormented with a feeling of unworthiness and inferiority; will feel too humble and submissive, and too dependent and diminutive, which will be increased by large ven. and conscien.; will underrate himself, his judgment, his talents, &c. and, therefore, be undervalued by others; will make himself too common and familiar, and associate so much with inferiors, that he will fail to command general respect and confidence; will be too trifling in his manners and expressions; more apt to follow than to lead; and too modest and backward to appear well; and will not be likely to advance himself to any commanding position, and maintain himself in it, even though, with large ideal. and intellectual organs, and a large brain, his talents may be abundantly suffi-

cient for that purpose; yet, with firm. very large, will nevertheless be determined, persevering, &c.

VERY SMALL.—One having self-e. *very small*, with conscien. and cautious. very large, will be always dissatisfied with, and have a miserable opinion of, himself, and all he does; and, with hope only moderate, fear to attempt any thing which involves responsibility, lest he should fail to do all that may be required of him; will feel ashamed to hold up his head, or look his fellow-men in the face; and be always condemning himself.

LOCATION.—Self-e. is located on the mesial line of the head, and about an inch above the union of the lamboidal sutures, and directly back of firm.

11. APPROBATIVENESS.

Love of the approbation of men—sense of character—desire for the favorable estimation, and the good opinion of others—ambition for distinction and popularity—love of fame, &c.

Certain actions are considered praiseworthy, while others are considered disgraceful, which proves that the mind is so constituted as to approve of some things, and disapprove of others.

This faculty does not decide what actions are praiseworthy and what are not, but only arraigns the actions before such a standard as may have been settled upon by custom, by the dictates of the other faculties, by the passions, &c., and praises or blames, according as they do, or do not, conform to this standard. Its influence, however, in promoting morality and refinement, and in preventing vice by censuring it, is very great.

LARGE.—One having approbat. large, is extremely sensitive upon every point connected with his *honor*, his *character*, his reputation, &c., and, in all he does, will have an eye to the approbation and the disapprobation of his fellow-men; frequently asks himself, if not others, what do, or what will, people think of this or that performance, course of conduct, &c.; is very desirous of being thought and spoken well of, of being noticed and commended, esteemed, praised, and admired; instinctively shrinks from whatever is considered disgraceful; will be affable, courteous, polite, and mindful of appearances, and frequently experience, in a high degree, the feelings of mortification and shame.

One having approbat. large, with adhes. large, will be extremely sensitive to the approbation and the disapprobation, particularly of his *friends*; and with self-e. moderate, and firm. only full, will be disposed to act in conformity with their wishes, lest he should incur their censure or ridicule, which would have

a withering effect upon him; and, with combat. and destruct. large in addition, will be too quickly offended by any coldness or apparent neglect, and too ready to construe any want of attention into dislike; will avenge his injured honor, and never allow any disgrace to be attached to his character; with self-e. combat. destruct. and secret. only full, individ. even. lang. imitat. ideal. benev. and compar. large or very large, will be a perfect gentleman; with secret. large, and conscien. moderate, will do things in secret which he would not, for the world, have divulged; be governed far more by the voice of public opinion, than by the dictates of justice and conscience, and make the former, rather than the latter, his code of morals; but with conscien. larger than approbat. will fall in with public opinion so far as he considers it right, but no farther; and combat. also large, will not only breast public opinion with boldness, but will glory in facing the frown of men while engaged in what he considers a righteous cause: with benev. large, will add to his strong desire to please those around him, a strong desire to make them happy, which together will make him doubly obliging and attentive to the wants of others; with cautious. secret. ven, and conscien. large and self-e. small, will feel a great deference, especially for superiors in age, talents, &c.; possess a feeling of his own unworthiness and inferiority; and also reserve, which together produce extreme diffidence and backwardness; a natural shrinking from exposure; and a bashful feeling, from which, when he is among strangers, he will suffer intolerably; with combat. destruct. self-e. ideal. individ. event. and lang. large, and compar. and caus. very large, will possess, not only a high order of talent, but also, that restless ambition for distinction and fame which spur him on to use his utmost efforts to attain pre-eminence, and thus enable him to distinguish himself, particularly for his intellectual qualities; with self-e. hope, combat. ideal. individ. lang. and compar. large, and conscien. ven. and caus. only full, will be likely to put himself forward in conversation, debate, public meetings, societies, parties, &c. be officious, vain, and conceited, and too apt to meddle in affairs which belong to others; with ideal. large, caus. only full, and a smaller sized brain, will be a fashionable dandy, who will devote himself chiefly to dress, etiquette, and tea-table talk, which will be without sense or point, and, though he may pass well in fashionable society, will be unable to think or reason upon subjects, &c.

VERY LARGE.—One having approbat. *very large*, will regard his *character* as the *apple of his eye*, and the approbation of his fellow men as the idol of his heart; will be withered by the finger of scorn or the breath of slander; unable to bear up under ridicule, and be ever goaded by a morbid sensibility to

shame and reproach. One having approbat. very large, with self-e. large, caus. only full, and a brain of only ordinary size, will be both proud and vain; inclined to be very ceremonious, merely for effect, and for the sake of appearances; affected in his manners; excessively eager for fame, and ever fishing for popularity, yet destitute of the talents requisite to obtain his desires; and with ideal. large, will be a gay, dressy, showy, affected, ceremonious fop or belle, floating upon the surface, or following the wake, of popular applause and fashion, and a perfect index of both, shifting, like the weather-cock, with every changing breeze of public opinion, &c Under approbat. large, will be found additional descriptions and combinations which will apply to approbat. very large, except that they are not sufficiently intense.

FULL.—One having approbat. *full*, will place a high estimation upon his character, and be by no means indifferent as to what may be thought and said of him; may seek distinction, and, indeed, manifest a strong desire to obtain it, yet will seek it, not chiefly as an end, but partly as an end, and partly as a means; will not be governed by the voice of public opinion, yet will not, by any means, be insensible to its dictates; and will so conduct as to secure the good will of all, at least, as far as he can do so consistently with the gratification and the demands of his other faculties, yet no farther.

One having approbat. full, with large firm. self-e. conscien. and combat. will first please himself, faithfully discharge his duty, and seek honor as a secondary object; will be sufficiently condescending and affable to please all, and yet be too firm and independent ever to be enticed from the path of rectitude by the syren voice of popularity, or driven from it by the hoarse voice of public censure; will not eagerly adopt all the ridiculous whims of "fashion," because "everybody else does so," nor yet be so inattentive to what is generally approved as to be singular, and without cause, to incur the displeasure of any one: with combat. destruct. amat. self-e. and ven. full, benev. conscien. ideal. adhes. mirth. imitat. lang. and the reasoning organs large or very large, will be a favorite, go where he will; will please all, and yet command respect from all; be neither stubborn nor obsequious; will be pleasing, dignified, and popular in his manners, and reasonably condescending, yet sufficiently independent; and without attempting to do so, will readily enlist the good will and affections of all, and especially of the other sex. The combinations under approbat. *large*, modified by a diminution of the influence of approbat. will apply to approbat. *full*. They will be intermediate between those under approbat. large, and approbat. moderate.

The direction taken by approbat. full, large or very large, and

the objects upon which it fastens, are determined by its combinations, also, by the circumstances in which the individual has been educated. For example; approbat. full, large, or very large, combined with large combat. and destruct. educated in a warlike community, would fasten, for its object, upon warlike exploits, upon intrepidity, bravery, and, perhaps, even upon acts of bloodshed, or create in its possessor, a desire to be considered the best boxer, pugilist, wrestler, &c.; with aliment. very large, to be noted for the quantity he can eat or drink; with large construct. ideal. and imitat. to be considered the best mechanic, or create a *mechanical* ambition; with large or very large moral organs, will create a *moral* ambition, and desire to be distinguished for *morality*, for piety, for honesty, and for a correct, if not religious, walk and conversation; with ideal. moderate, and conscien. and ven. large or very large, will create no desire, to obtain the kind of distinction and approbation awarded to fine clothes, splendor of equipage, the pomp of riches, &c., yet will place the highest estimate upon the approbation awarded to a moral, virtuous, and religious life; with very large ideal. mirth. compar. and caus. the perceptive organs generally large, and the propensities only full, will seek distinction as a wit, a poet, an orator, a scholar, a writer, or for his intellectual, rather than his physical or animal qualities, &c.

MODERATE.—One having approbat. *moderate*, will not be materially influenced by what others may think of him or his actions; will not be particularly emulous nor ambitious, nor care much for reproach and ridicule, &c. One having approbat. moderate, with firm. and self-e. large, and ven. moderate, will be too austere and too independent to give general satisfaction, and lack the condescension requisite to become popular and be generally beloved, will do just what he chooses to do, whether his conduct be approved or censured, even though he knows it will bring down public odium upon his head.

SMALL OR VERY SMALL.—One having approbat. *small*, will experience but little shame; be comparatively insensible to ridicule and reproach; and indifferent whether his conduct, appearance, expressions, &c., please or displease.

LOCATION.—Approbat. is located between cautious. and self-e. See location of self-e.

12. CAUTIOUSNESS.

Solicitude about consequences—apprehension of danger—instinct of fear—care—anxiety.

So numerous and so great are the dangers with which mankind are surrounded, so many evils beset his path, and so many things are to be provided against, that, unless there were im-

planted in the human breast by the hand of nature, *some* faculty which, upon the least intimation of danger, should sound the tocsin of alarm, and thus save him from accident, and, also, which should give him consideration and forethought, he would be liable to be frequently overtaken by impending dangers, and, also, would make, comparatively, little preparation for future wants. Its office is, to provide against present danger, to cast up a bulwark of defence against danger in the distance, to watch over the interests of the individual, and to excite, repress, and direct the operations of the other faculties.

LARGE.—One having cautious. *large*, looks at every plan and project with a careful, anxious eye, before he concludes upon the course to be pursued, and hesitates long before he finally decides; turns the whole matter over and over again in his mind; is very often in suspense, and remains too long undecided; fully considers every chance against him; takes all necessary, and, often, even unnecessary, precaution; too often reconsiders, and manifests a pains-taking, careful, anxious, provident disposition in all he does.

One having cautious. large, with combat. and destruct. also large, is slow in commencing, yet when once interested in any project, pushes it with great spirit; may be timid and fearful till his courage is once excited, but will then be bold and fearless: may be nearly overcome with fear before he commences acting or speaking, and where effort is unavailing, yet is full of courage, and spirit, and determination when he has once commenced, and where effort is required; combines discretion with valor; intrepidity with carefulness; prudence with determination, &c.; in case of danger, will be perfectly self-possessed, and yet have forethought enough to do just what the occasion demands; cannot be soon worked up to the sticking point, but is determined, if not desperate, when once kindled; may drive forward with some fury, but will steer clear of everything that can upset his vehicle or obstruct his progress; and, with hope also large, will enter so largely into business, and push his projects with so much energy and zeal, as to *seem* to be rash, and nearly destitute of caution, yet come out about right in the end; with compar. and caus. large in addition. will very seldom entirely fail in his projects, though he may be sometimes obliged to retrace his steps; will present seemingly contradictory points of character, sometimes appearing to be rash, and at others fearful; and, with a nervous temperament, will be either "in the garret or the cellar;" when circumstances are favorable, or excite his hopes, and quiet his fears, will be in high hopes and spirits, and promise himself too much; but when his fears are awakened, and nothing excites his hopes, be cast down, discouraged, and exceedingly anxious, with large compar. caus.

and perceptive organs, will generally come to a correct decision, yet take his own time for it; take hold of things judiciously and in the right place; seldom retrace his steps; in general, will be successful, and seldom subject to accidents or disappointments; consider well the *pros* and *cons* on both sides of all questions, and investigates the whole matter in hand thoroughly before decision or action.

VERY LARGE.—One having cautious. *very large*, is so doubtful, fearful, uncertain, and apprehensive, so irresolute and inefficient, that he is disqualified for prompt, enterprising, vigorous effort, and wastes the day of action in fruitless deliberation; indulges groundless and unfounded apprehensions; anticipates danger when there is little or no cause; is unwilling to run any risk, and much more alarmed by sickness and trouble than the occasion really demands, &c.

One having cautious. very large, with combat. self-e. and hope moderate, will be irresolute; easily discouraged; unwilling to engage in any important undertaking for fear of experiencing a failure; is timid, easily frightened, destitute of decision and energy, and unable to effect any thing important; but if hope, firm. and self-e. are very large, and combat. is large, cautious. will not prevent action and effort, but will simply take care, that every thing is provided for, arranged, and seen to; with hope and combat. moderate or small, looks always on the dark side of prospects; borrows a world of trouble, even in prosperity; apprehends the worst rather than the best; indulges gloomy, dismal melancholy feelings, and often suffers intolerably from them; pores constantly over misfortunes; magnifies every difficulty; diminishes advantages; fears much more than hopes; does not venture, or run any risk; shrinks from difficulty, and, by his terror and alarm, is easily overcome, so that he cannot act on occasions of danger.

FULL.—One having cautious. *full*, will possess a sufficient degree of this faculty to secure success, and provide against accidents in ordinary cases, yet will frequently seem to be very imprudent; does not act without care and forethought, yet does not consider so long as to let pass the day for action; and cannot be called rash or careless, except when rendered so by his other faculties.

One having cautious. full, with hope and combat. large or very large, will not possess sufficient circumspection to regulate and prevent the precipitate action of those faculties, and thus be hurried headlong by them into projects without sufficient caution or forethought, and will seem to be much less cautious than he really is.

When full, large, or very large, cautious. acts with a vigor reciprocally proportionate to the power of this faculty and the

strength of the desires of the other faculties. For example; one having cautious. full, large, or very large, with philopro. very large, and acquis. small, will experience but little solicitude concerning his *property*, but feel the greatest anxiety concerning his *children*; but, with the same degree of cautious. acquis. very large, and philopro. small, will expend his anxiety upon his *property*, and feel little for his *children*: with approbat. very large, will be over-anxious about his *character* and his *standing*: This accounts for the phenomena, so frequently occurring, of an extreme anxiety concerning some things, and a want of it in other things—a class of phenomena which no other system of mental philosophy ever has accounted for, or even can explain.

MODERATE.—One having cautious. moderate, will discover a want of forethought and discretion, yet the extent of this deficiency will be greater or less according as his other faculties do, or do not, expose him to danger. One having cautious. moderate, for example, with hope and combat. also moderate, will need but little cautious. to restrain the excesses produced by those faculties; with combat. and hope large, will be hasty, inconsiderate, and improvident; with caus. and compar. large, may be judicious, and lay good plans; with acquis. very large, will take good care of his property, yet be careless in other respects, &c. The remaining combinations of cautious. moderate, will be intermediate between those under cautious. full, and cautious. small.

SMALL.—One having cautious. *small*, will decide and act without due deliberation; be careless, precipitate, imprudent, and, consequently, often unlucky, and subject to frequent accidents; will fail to perfect his plans, and therefore, often be obliged to undo what he has done; proceed without forethought or care, and thus labor to the greatest disadvantage; will sustain repeated and heavy misfortunes; and, with combat. and destruct. large, will drive forward in a furious, reckless manner, so as often to defeat his plans, and frequently to be in hot water; will know nothing of fear; but, with large or very large reasoning organs, may proceed so habitually under the influence of *reason* as to sustain few losses, yet will lack solicitude, &c.

VERY SMALL.—One with cautious. *very small*, will be destitute of fear, of forethought, of discretion, &c., and, consequently, rash, heedless, headlong, regardless of consequences, unfortunate, and governed by his other faculties.

This faculty is generally much more active, and the organ much stronger in females than in males; while combat. and destruct. are much smaller. Hence, the irresolution, fear, terror, groundless alarms, and uncalled for anxiety, which they so

often manifest; and also the superior discreetness and propriety they generally possess over the other sex. In children, too, this organ is much larger than in adults, doubtless because their dangers being greater, the protection demanded is proportionately greater.

Location.—This organ is located just above, and partly behind, secret. Or thus: when the head is erect, cautious. will be found upon the sides of the head, just back of a perpendicular line passing through the opening of the ears.

13. BENEVOLENCE.

Desire for the happiness of others—sympathy, compassion—kindness, fellow-feeling, benignity.

By creating in the breast of man, an interest in the welfare of his fellow men, this faculty prompts its possessor to perform those innumerable acts of kindness and generosity which, by gratifying his benev. greatly increase the happiness of the giver, and, by adding new comforts to those already possessed, proportionably enlarge the enjoyments of the receiver. Though it is blessed to receive, it is still "more blessed to give than to receive."

Let us suppose for a moment, that every vestige of this feeling were blotted out from among men—let us suppose the human breast to be callous to the cries of suffering innocence, steeled against the wants and miseries of the world, and perfectly insensible to the happiness or unhappiness of all created beings, and what a picture of moral desolation—what a frigid region of suffering and sorrow, should we have presented to our view! Wrapped in his cold cloak of selfishness, man might, perhaps, *endure* existence, but an existence to which annihilation would be preferable. Never to give, or receive a favor, to say nothing of the mutual advantage accruing to mankind from the principle of helping one another, he would, of course, be a perfect stranger to the delightful and thrilling emotion of gratitude, either to God or man.

Large.—One having benev. *large*, in the expression of his countenance, in his manners, and in all his intercourse with his fellow men, will manifest a warm and glowing feeling of kindness and good-will; enter into the interests of others, and do much to advance them; "rejoice with those that rejoice, and weep with those that weep;" and experience that strong desire to witness and promote the enjoyment of his fellow-men which will make him willing, and even glad, to sacrifice his own interests in order to alleviate the sufferings, or to augment the comforts of his fellow men, and even of the brute creation.

One having benev. large, with large adhes. will manifest this feeling to all, and be *particularly* kind and obliging to his *friends;* will sympathize deeply in their distresses or misfortunes, and, with acquis. only moderate, add liberality to friendship; be pre-eminently hospitable; willing to do and sacrifice much for those he loves, in serving whom he will often injure himself; and with large philopro. added, will be extremely kind to children, to the infirm, the aged, and the destitute, and ready to perform those acts of kindness which sympathy, mingled with affection, alone can prompt; with large acquis. will be more kind than liberal, will give sparingly, and grudgingly, yet freely bestow his time, and whatever does not draw directly upon his acquis.; will show a large share of pure benevolent feeling, yet will generally be considered very far from being benevolent; but, with only moderate acquis. will be ready to help his fellow men, with both his services and his substance, and be too generous for his own good; with full or large acquis. and large or very large ven. and conscien. may give freely to religious and philanthropic societies; to the advancement of missionary enterprises; and in cases of real distress; but not upon other occasions; with only moderate destruct. cannot endure to witness suffering or death, nor see pain inflicted without experiencing a pang himself; with large combat. and destruct. and an active temperament, will manifest a general spirit of mildness and kindness, and when these organs are not excited, will be much moved at the sight of pain, yet, when his anger is thoroughly roused, will even inflict pain with delight; except in a fit of passion, will not cause *corporeal* suffering, yet will be extremely bitter and sarcastic in his expressions, and manifest strong indignation and resistance towards his enemies, and those whom he thinks would impose upon him; with large conscien. and caus. will be actuated to do good both by feelings of genuine benev. and, also, by a sense of duty; endeavor to make men *happy* by first reforming them and making them *virtuous;* and, with large ideal. and only full self-e. added, will manifest his benev. in so refined and delicate a manner as not to oppress the recipient with a sense of obligation; with large or very large mirth. will endeavor to augment the enjoyment of all around him by his mirthful effusions; with large or very large self-e. and only moderate conscien. will show favors to those who acknowledge their obligations to him, and render him all the tribute of respect he may claim, yet will bestow but few favors upon those who wound his pride; with large or very large caus. compar. and individ. will lay judicious plans, and employ the best means for doing good and relieving distress; take hold of benevolent enterprises in the right way, &c.

VERY LARGE.—One having benev. *very large*, with large conscien. will possess, an overflowing fountain of kind and tender feeling, and have a heart full of sympathy and goodness; cause trouble to those around him with great reluctance; grieve over the miseries of mankind, and sacrifice almost any personal comfort and interest upon the altar of his benev.; be pre-eminent for his philanthropy and his real goodness of heart, and all from feelings of disinterested benev.; and with large ven. added, will gladly devote himself and spend his all in promoting the salvation of his fellow men, and in advancing the cause of humanity and religion: with large adhes. will be likely to ruin himself by assisting his friends; and, with large philopro. will be *pre-eminently* qualified to endure the fatigues of attending upon the sick; watch, with the utmost anxiety over a sick friend, and perform ten thousand acts of kindness which nothing but the strongest feelings of benev. could suggest; with only moderate or full destruct. added, will be nearly overcome by the sight of suffering or death, &c.

The combinations and descriptions under benev. large, modified by an increase of its influence, will apply to benev. very large.

FULL.—One having benev. *full*, will experience, in a good degree, the phenomena described under large benev. yet will manifest less *active* benev.; not be very willing to make personal sacrifices, or waive his own interests, in order to oblige others, yet will experience considerable benevolent feeling; will be more apt to give from selfish motives than one with large benev. For example; one having benev. full, with several of the selfish faculties large, and conscien. only full, in general, will first gratify these larger organs, even though he must do so at the expense of his benev.; will be habitually more selfish than benevolent.

MODERATE.—One having benev. *moderate*, will, perhaps, do favors which cost him little or no self-denial, yet will exercise but little sympathy for his suffering fellow men, and seldom step aside from his own selfish pursuits in order to relieve their distresses, or increase their enjoyment.

SMALL.—One having benev. *small*, will seldom oblige himself in order to oblige others; seldom think or care how much loss or inconvenience he subjects others too; and, with any or all of the selfish organs large or very large, be selfish in the extreme; and seek, exclusively, the gratification of his own selfish passions, regardless of the consequences to others; with large or very large combat. and destruct. will not only not be moved to pity by the sight of suffering and death, but even take delight in witnessing and causing them, with large

or very large adhes. may *love* ardently, yet will never add *kindness* to affection, &c.

VERY SMALL.—One having benev. *very small*, will never feel his heart beat with emotion of pity; never heed the most heart-rending cries of distress; and, with the selfish organs large or very large, and the reflective only moderate or full, will be literally a fiend incarnate.

This faculty is generally much stronger in females than in males, and creates, in the former, a much greater manifestation of sympathy, of tenderness, of "the milk of human kindness," of benignity, of pure sensibility for suffering and desire to relieve it, than is manifested by the other sex. From this fountain spring those innumerable acts of kindness, and those ten thousand attentions to the wants and woes of others, for which woman is pre-eminent.

LOCATION.—Benev. is located in the anterior superior portion of the head, just forward of ven.

14. VENERATION.

Sentiment of adoration and worship for the Supreme Being—reverence for what is considered above us—respect for superiority, &c.

That there exists in the human mind a disposition to "worship God," and that this disposition constitutes one of the strongest of the human passions, are matters of universal history and observation. In producing this religious feeling and worship, education, doubtless, has its influence; but still there must be the exercise of *some* faculty of the mind. Education evidently cannot *create* this feeling. As well might we attempt to educate a man to speak who possessed no organs of speech, or to see without eyes—as well try to teach the brute creation to worship God, as to attempt to teach man to worship when destitute of a faculty by which to exercise this feeling, or even to conceive what it means.

That the worship of a *Supreme Being* constitutes the primary, the legitimate, and the chief object of this faculty, is rendered abundantly evident by a reference to its nature, its discovery, its history, and the whole tenor of its manifestations; and that a reverence for those who are considered superiors, such as parents, the aged, the talented, the titled, &c., is only an *incidental* manifestation of ven. is rendered equally evident by a similar reference.

This faculty also throws the mind into a deferential frame, and creates a feeling of respect for all,

LARGE.—One having *large* ven. will think of the Deity only with feelings of awe, if not of devotion; has a strong religious tendency of mind, and indeed, can hardly be contented without *some* kind of religion; pays great respect to the religious opinions of others; always treats those whom he considers his superiors in age, standing, talents, &c., with deference, and his equals with respect; and will never make light of what he considers true religion, nor of the Supreme Being.

One having large ven. with large or very large adhes. and conscien. will experience a high degree of enjoyment in social meetings for religious worship and exercises; will earnestly desire the conversion and salvation of his friends, and, with large philopro. added, of his children, and will pray earnestly for these objects; and, with the addition of moderate or small concent. will be exceedingly annoyed in his devotions, by the intrusion of wandering thoughts, against which he will strive, and for which his conscien. will condemn him; will find it exceedingly difficult to keep his mind fixed upon the prayer or sermon; will prefer *short* prayers and sermons, and dislike those that are prolix; and will give variety to his religious exercises, and dislike those which are monotonous or tedious: with large combat. will defend his religious opinions with great warmth and spirit, and contend earnestly for their advancement; and, with destruct. also large, will be liable to employ considerable severity and harshness of expression; with the addition of large or very large firm. and self-e. and of only full benev. will be somewhat bigoted, in his religious opinions and practices; esteem his own sect, creed, and forms of worship, far more than he does any other, and even blindly and tenaciously adhere to them, and denounce those who differ from him: with only moderate firm. large ideal. and hope, and full or large marvel. will be apt frequently to change his religious opinions and connexions, yet will be zealous, as a Christian: with large secret. acquis. and approbat. and only moderate conscien. if he pay any regard at all to religion, will be likely to make great pretensions to piety; put on a fair outside show of religion; and connect himself with some popular religious denomination, yet will possess very little practical piety and every-day religion; will have the "*form* of godliness without its *power*;" will neglect duty, disregard justice, violate moral principle, and take shelter under the cloak of his religious *pretensions*; will be a worldling all the week, yet a very strict Christian on the Sabbath, &c.: with moderate conscien. and wonder, will not be likely to experience much *religious* veneration; and may be even infidel in his religious creed; but his ven. will be directed towards his parents, the aged, the talented, the patriotic, or, it may be, his superior in rank, office, and sta-

tion: with large or very large conscien. benev. caus. and compar. will delight to study the character and the works, and contemplate the perfections of the Deity; will be a *consistent, every-day* Christian; rejoice to see the advancement of the true religion, and labor zealously and judiciously to effect it; impart an uncommon degree of fervor and warmth of feeling to his religious exercises, and take great delight in them; adopt consistent religious opinions and practices, and be an honor to the Christian name, both in life and doctrine, &c.

VERY LARGE.—One having *very large* ven. with conscien. large, will make every thing subservient to his religious views and feelings; will experience great awe upon the contemplation of God, and manifest great fervor and intense feeling while engaged in religious worship and exercises, and take his chief delight in them: be *pre-eminent* for piety and religious fervor; will make the worship and the service of his Creator the paramount object of his life, and be liable to become over-zealous, if not enthusiastic, in his religious feelings and views.

The combinations under large ven. modified by an increase of the influence of ven. will apply to very large ven.

FULL.—One having *full* ven. conscien. and benev. will be characterized by a regard for moral principle, a desire to do good, &c., more than by a regard for religious worship, creeds, and ceremonies; will place a much higher estimate upon the *duties* and the first principles of religion, than he will upon any external observances: with conscien. and wonder only moderate, will not be likely to pay much regard to religion of any kind, or, if he does, will be satisfied with the name and the forms of religious worship, &c.

The additional manifestations of full ven. may be inferred from those under large ven. by diminishing the influence of ven.

MODERATE.—One having *moderate* ven. will not be particularly religious, nor manifest a great deal of deference towards superiors: with large conscien. and benev. if religiously educated, will maintain a consistent, religious walk, yet will pay comparatively little regard to religious *creeds* and *observances;* will make sacrifices in order *to do good*, promote pure morality, and prevent sin, yet will not be particularly devout; will follow the dictates of his own conscience, even though they oblige him to forsake "the good old way," and adopt new measures; will think more of *doing good* than of attending religious meetings, &c.

SMALL OR VERY SMALL.—One having *small* ven. will experience but little feeling of devotion, or love of religious worship, as such; will manifest little feeling of deference or respect for parents, teachers, or superiors.

One having small ven. with moderate conscien. and wonder,

will have very little regard for religion; seldom, if ever, attend religious meetings; and when he does attend them, will go from other than devotional feelings; will be very little affected by solemn or religious exercises, or by appeals to his conscien, or to his fear of offending God; be influenced but little by the restraints of religion; doubt almost every thing connected with religious belief; be irreverent, irreligious, and skeptical; and, with large mirth. and imitat. added, inclined to ridicule religious people and religious services, by imitating or mocking them; and, with large combat. destruct. and self-e. also added, will oppose every thing pertaining to religion; denounce it either as a delusion, or as a humbug, by which designing men impose upon the simple and the unsuspecting.

The office of ven. is simply to reverence and worship that which the other faculties select as the proper object of its exercise.

It has been already remarked, that its primary and legitimate object is, the worship of a Supreme Being, yet, as in the case of conscien. the other faculties, education, &c., modify the notions entertained of the character of the being to be worshipped. For example; one having full, large, or very large ven. with a deficiency of the intellectual faculties, will be likely to regard the Deity as exercising the various human passions, and swayed by human prejudices, and to worship him accordingly: with large or very large self-e. and firm. as an omnipotent Sovereign, clothed with authority, immutable and unchangeable, and ruling his creatures "according to his own will:" with full or large destruct. firm. and self-e. and large or very large conscien. benev. and adhes. will regard him as a God, merciful and gracious, perfectly holy himself, and, also, as requiring holiness of all his creatures; as blending mercy with justice; yet as a God who will "not let the wicked go unpunished:" with very large benev. only full conscien. combat. and destruct. will consider the Deity too benevolent and too merciful to punish the wicked: with large ideal. will fancy that he sees him clothed with splendor, and, while contemplating the beautiful, the perfect, or the sublime in the works of nature, will worship him with a fervid glow of devotion: with large individ. form, size, and local. will contemplate the Deity as possessed of form and size, and local habitation, &c.: with large or very large caus. and compar. will view God as the great first cause of all things, and as effecting his purposes by means of causes and effects; and, with the intellectual faculties generally large, as possessed of all possible wisdom and intelligence, and as governing his universe in accordance with the great principles of reason: with very large adhes. and benev. as a God of great sympathy and love: and, with very large philopro. added, as acting the part

of a tender *parent* to his creatures, entering into all their litfle joys and sorrows: with very large destruct. and combat. and educated in uncivilized society, as capable of being propitiated by the sacrifice of human or animal victims, &c.

According to this principle of phrenology, one with the moral and the intellectual organs large or very large, and the propensities full, and all *unperverted* in their education and exercise, will form *correct* views of the character, attributes, and government of God, and worship him with pure and acceptable worship. This is rendered the more evident from the fact, that the views entertained of God by different nations and different individuals, with the exception of the influence of association and education, generally correspond with their phrenological organizations. Consequently, if an individual possesses a well-balanced, and a perfectly developed phrenological organization, his views of the character, the attributes, and the government of God, must therefore be proportionally the more consistent and correct.

LOCATION.—Ven. is located anterior to firm. in the middle of the top of the head.

15. FIRMNESS.

Stability—decision of character—fixedness of purpose.

The necessity of some faculty, to which to refer that steadfastness, perseverance, and unwillingness to relinquish what has been undertaken, which is indispensable to success, is too obvious to need comment; and the frequent instances of downright obstinacy, and of blind adherence to what has been adopted, and solely because it has been adopted, afford conclusive evidence of the existence of firm. as a primary faculty of the human mind.

LARGE.—One having firm. *large*, will be so stable, decided, determined, &c., that he may be relied upon; and be very unwilling to change his plans, opinions, purposes, course of conduct, or whatever he undertakes or adopts; and with self-e. large or very large, is so sure and certain that he is right, that there will be the greatest difficulty in convincing him that he is wrong, or in turning him from his purposes; yet, if the reasoning organs are very large, he may listen to strong and conclusive arguments: with cautious. large, may seem to waver, and to lack decision of purpose, but this will be the case only before he has fully decided: with hope very large, and cautious. only moderate, may start on foot so many new projects as to appear fickle, yet the phenomena will proceed rather from an excess of hope, than a deficiency of firm.: with adhes. and benev. very large, may be easily *persuaded*, or led, especially by

friends, yet cannot be *driven* the least: with combat. destruct. self-e. hope, and caus. large or very large, not only holds on to his own opinions and plans with great tenacity, but also drives forward whatever he undertakes with great energy, and can be turned aside or driven from his purposes only by compulsion or impossibilities; is pre-eminently persevering, if not really obstinate, and is well qualified to complete what he undertakes: with the perceptive organs, the reasoning organs, and cautious. large, will lay his plans for a long time to come, and pursue a preconcerted, systematic course of action, and thus effect important objects; may take some time to make up his mind, yet will seldom change it; will be slow in undertaking, but unchanging in executing; and may always be relied upon: with combat. and self-e. large, and the reasoning organs only full, will not be open to conviction, nor feel the force of reasons urged against him, but will blindly and tenaciously adhere to his opinions and determinations, &c.

VERY LARGE.—One having firm. *very large*, will be likely to be obstinate, if not really stubborn; and, with self-e. large, will be unbending, and yield only to dire necessity or compulsion; and, when he has once committed himself, will turn comparatively a deaf ear to the voice of entreaty, of threatening, of reason, and even of interest, and all for no other reason than because he *will* or *will not;* with hope and combat. also large, will boldly encounter the greatest difficulties; "hope against hope;" and possess the greatest fortitude, and the most unbending determination: with self-e. large, cautious. moderate, and caus. only full, will make up his mind at once, and upon a partial view of the subject, and then absolutely refuse to change it; will think himself willing to see his errors, and listen to reasonable advice, while the doors of his mind will be barred and bolted against every thing designed or calculated to convince or turn him; and may be called blindly obstinate and mulish: with the reasoning organs large, will be loath, and even sometimes refuse to change, when his reason tells him that he ought to do so, yet may be influenced by very *strong* motives, and very *urgent* reasons; but, if the moral and reasoning faculties predominate over the selfish, firm. will seldom manifest itself in downright obstinacy. The combinations under firm. large, modified by an increase of the influence of firm. will apply to firm. very large.

FULL.—One having firm. *full*, will possess, except in a less energetic and apparent degree, those qualities ascribed to firm. large, with this important exception, that he will be much more liable to abandon his purposes, and appear to be changeable, not because firm. is *absolutely* deficient, but because the other more powerful faculties cause it to yield to their demands.

When, therefore, his other faculties which are large, act in conjunction with his firm. he will be so firm as to be thought obstinate; but, when his larger faculties act in opposition to firm. he will manifest fickleness. For example; one having firm. full, aided by large combat. and self-e. (which add self-confidence and resistance to firmness,) and, also, by bright hopes of success, will show a great amount of decision and perseverance, especially when his feeling of *resistance* is awakened; but, when hope is very large, he will be likely to become dissatisfied with his present situation and success, and to grasp eagerly at any new object to which his hope may allure him: with cautious. very large, and combat. only moderate, will often fear to proceed, and be irresolute, because he fancies there is "some lion in the way:" with self-e. small, will have so little confidence in himself, that he will be unwilling to trust his own judgment, and thus too often listen to advice: with approbat. very large, may frequently vary his course in order to adapt himself to public opinion: with cautious. large, and caus. and compar. very large, will generally decide and proceed so judiciously as seldom to need to change; yet, in almost any combination, the individual will maintain his *opinions*, however he may change his *plans* and course of conduct.

Firm. full, large, or very large, acts with the greatest vigor in combination with the other faculties that are the most energetic. For example; one having firm. of a given size, with adhes. very large, and acquis. small, will be more constant in his adherence to friends than to money-making pursuits in proportion as his adhes. is more vigorous than his acquis.: with combat. large, and philopro. small, will have very little patience or perseverance with regard to *children*, yet will manifest great determination, and even obstinacy, when his spirit of resistance is kindled: with the intellectual organs large and self-e. small, will persevere in his literary pursuits, yet will be too easily made to believe that he is wrong, and too easily led, &c.

Moderate.—One having firm. *moderate*, will be likely to be inconsistent, changeable, and fluctuating in his character; to be doing one thing to-day, and another to-morrow, and cannot be depended upon. One having firm. moderate, with adhes. large, will love his friends ardently for the time being, yet frequently change friends for slight causes, loving those who are last and untried, the best: with combat. and destruct. large, in the prosecution of his plans, may drive all before him for awhile, yet may soon change his course; may be bold and courageous in the onset, yet will fail to carry the matter out, or execute his threats: with approbat. large, and self-e. only moderate, will do much as he is told to do; follow the advice of every one; and be always shifting to adapt himself to circumstances: with

cautious. large or very large, will be always "halting between two opinions," and always undetermined as to his plan of operation: with the intellectual organs generally large, may be a *rapid*, but will not be a *persevering* scholar; will have a thorough and profound knowledge of no branch of science; and allow trifles to divert him from his purposes.

SMALL OR VERY SMALL.—One having firm. *small*, will begin many things, yet complete very few; cannot be depended upon; will be fickle, unstable, and inconstant in every thing.

LOCATION.—Firm. is located in the back part of the top of the head. When the head is erect, a perpendicular line, drawn from the external opening of the ear to the top of the head, will pass through the anterior portion of the organ.

16. CONSCIENTIOUSNESS.

Moral principle—sense of justice—regard for duty—perception of the right and the wrong of feelings and conduct.

The proposition that man is a moral and accountable agent—that he is governed by moral laws, and is capable of taking cognizance of the *morality* or the *right and the wrong*, of feelings and conduct, and of performing actions and exercising feelings which are virtuous and vicious, and, as such, rewardable and punishable, is susceptible of demonstration by an appeal to the moral feelings of almost every individual of the human race. How often do men, when they are conscious of having done wrong, feel *guilty* and *condemned*, deserving of punishment? This cannot be the result of *education*, nor of circumstances, for, without a faculty of exercising this class of functions, men could no more be *taught* to feel guilty than they could be *taught* to see without eyes, or to breathe without lungs.

LARGE.—One having conscien. *large* will have a clear and acute moral eye, and a ready perception of what is right and what is wrong, both in himself and in others, and will frequently, if not generally, direct his attention to this quality of actions and feelings; will consult *duty* rather than *expediency*, and pursue the course which he considers *right*, even though it may be in opposition to his interests; will endeavor to be honest and faithful in the discharge of his supposed obligations; will often feel guilty and unworthy; be ready to acknowledge his faults, and condemn himself for them; will strive to lead a moral, virtuous and upright life.

One having conscien. large, with firm. also large, will be decided and determined in every case of *duty*, or *justice*, or *right*; and, with combat. also large, will possess great *moral* courage, great boldness to go forward in advocating and urging on the

cause of virtue and morality, and will also resolutely oppose whatever he considers to be wrong or unjust; with large destruct. and self-e. added to this combination, will not only quickly notice, but be inclined severely to censure, whatever he considers wrong; and, with self-e. very large, will be censorious, and severe in his reflections upon others: with firm. caus. and compar. large, will regard the claims of duty and justice as of primary importance, and discharge them at almost any hazard; can be induced only with the greatest difficulty, and by the strongest temptations, knowingly and willingly to violate them; will make strenuous efforts to restrain his immoral, and excite his moral feelings; though he may sometimes be overcome by his still stronger faculties, and led into sin by them, yet will generally maintain the ascendency, and experience deep remorse and repentance when he is sensible of having swerved from the path of duty; and, unless self-e. is very large, will readily acknowledge his faults: with adhes. and benev. large, secret. destruct. and combat. only full, will mildly, yet faithfully reprove his friends; tell them their faults in a plain and candid, yet in a mild and feeling manner, so as to injure their feelings as little as possible; but with combat. destruct. and self-e. large, will be rather harsh and censorious in his manner of administering reproof; and, with secret. moderate will find fault with others when they do not conform to his own standard of duty; and with firm. and self-e. very large, and caus. and benev. only full, will set up himself or his doctrines as the only correct standard of truth and rectitude; pronounce judgment upon the character of others; be censorious and rigid in his moral and religious views and practices, &c.: with benev. combat. caus. compar. hope and self-e. large, will possess great *moral* courage; will stand up boldly and resolute in defence of morality and truth; and never fly from persecution in the cause of virtue and benevolence, but will boldly meet and face all opposition; will drive forward moral and religious, and benevolent enterprises with great energy; go all lengths, and make any sacrifices, in defence of moral principle, and in securing or maintaining what he considers right, chiefly on account of the *principle* involved in the matter, even though the thing itself may be unimportant; and, if compar. and caus. are very large, will be admirably qualified to distinguish himself as a moral and religious leader; to fill stations of responsibility and trust, where judgment and talents are required to be combined with integrity and energy of mind and character: with large selfish propensities, and only full firm. and reasoning organs, will struggle hard against his "easily besetting sins," yet be often overcome by them; will do many things of which he will bitterly repent; will resolve on amendment, but again yield

to temptation; and alternate between sinning and repenting: with very large cautious. in every case where he is not certain what his duty is, will be so fearful of doing wrong as often not to act at all, and thus fail to do right; will frequently tremble for fear of apprehended punishment; and with large ven. in addition, will have high ideas of the majesty, and holiness, and justice of the Deity; be filled with dread and awe while contemplating his character and works; have great fear of incurring his displeasure, and of being visited with his judgment; and, with hope moderate or small, little expectation of pardon, or, at least, many "doubts and fears" concerning his salvation and future condition; be given to religious melancholy; and have but feebie faith; but with hope large, will look upon his Maker, not only as a sin-*punishing*, but also as a sin-*forgiving* God; generally have strong Christian faith, and be solaced by hopes of pardon through a Redeemer, yet experience occasional doubts; with philopro. large will love his children, yet their *moral* character and conduct will be the *chief* objects of his regard and anxiety; and, if benev. is large, and destruct. full, will faithfully reprove, if not chastise them for their faults; with large caus. and compar. will first investigate subjects in reference to their *moral* character and bearings; will take great delight in tracing out the connexion between *moral* causes and the effects—in reasoning upon the relations of man to his Maker, of man to his fellow man, and of man in all his relations as a moral and accountable being, &c.; with compar. and caus. very large, will be a profound and acute theologian, and with large concent. will take original views of subjects, and be unable to leave any subject of moral inquiry or research until he has run it out in all its bearings; will be exceedingly interested in moral philosophy, in metaphysical and theological studies, &c.: with large self-e. and firm. will reluctantly open his eyes upon his faults, yet will then freely acknowledge them, and endeavor to reform; with only full secret. and acquis. and large firm. self-e. and caus. and a large and active brain, will never be guilty of either a *mean* or a *dishonest* action; will be just, obliging and faithful to his word, and possess true moral worth in a high degree; and with only full combat. and destruct. will be amiable; with approbat. very large, will experience a morbid sensibility to shame, and, with large ven. and only moderate self-e. will often suffer intolerably from mingled feelings of guilt, unworthiness and shame, and be unable to look his fellow men in the face; with large benev. and adhes. and only full self-e. will be very grateful for favors received, and glad of an opportunity to return them; will fell strong attachment towards his benefactors, and think of them only with lively emotions of gratitude and love; will be thankful to those

who will point out his faults to him; be forgiving in his disposition, especially when forgiveness is asked: sincerely repent of his sins, both of omission and commission, weep over them, and strive against committing more sin, &c.

The functions of the other faculties are often mistaken for those of conscien. yet a close analysis will point out a radical difference between them; and since those who have the least conscien. are the least sensible of their deficiency, and, also, of the functions ascribed to it, they will be likely to give themselves credit for much more conscien. than they actually possess.

VERY LARGE.—One having conscien. *very large*, will make morality and duty the pole-star of his life, and the only guide of his conduct; will not for the world, knowingly do wrong or injure another; will make almost any sacrifice sooner than incur guilt; is tormented with the mere *suspicion* of having done wrong or injured another; frequently experiences the feeling of remorse for things that are even right; bitterly repents and loathes himself when he is apprehensive that duty has been violated or neglected, and feels miserable until he is sure that all is right again; is even scrupulously and unnecessarily exact in all his dealings; is constantly tormented and harassed by the goadings of a guilty conscience; and, when he has failed to fulfil any promises, feels condemned and unhappy, even though to have fulfilled them was impossible.

The combinations under conscien. large, modified by an increase of the influence of conscien. will apply to conscien. very large. It might also be added, that words cannot do full justice to the *character* of this faculty, or to its influence upon the moral conduct and feelings of its possessor.

FULL.—One having conscien. *full*, will desire and endeavor to do right, and feel condemned when convinced of having done wrong; will recognise the claims of duty; feel his moral obligations, both to God and man; and, unless his temptations, or, in other words, the solicitations of his stronger faculties, overcome the remonstrances of conscien. will be honest and faithful, yet may have a great deal to struggle with, and sometimes lose the ascendency.

The manifestations of conscien. full, are governed by the following general principle, namely, that one having conscien. full, with such an organization as would be favorable to virtue and morality, or with the selfish faculties under the control of the moral and reasoning faculties, especially if placed in circumstances calculated to promote virtue, will be likely to possess a high standard of virtue, and moral feeling and principle; but, with the propensities generally larger than conscien. and the other moral and reasoning faculties, especially if placed in

circumstances calculated to urge him into excesses, or to create defects, will possess conscien. too feeble to turn the current of his stronger passions into a virtuous channel to supply his defects.

The combinations and descriptions under conscien. large, modified by a diminution of the influence of conscien. will apply to conscien. full.

MODERATE.—One having conscien. *moderate*, will experience fewer and feebler compunctions of conscien. and justify himself more than one with larger conscien.; will consider the *moral* qualities of actions far less than he will their effects upon himself; will frequently indulge his other faculties to excess, and, also, fail to do his duty, and will not be very particular to govern his feelings and conduct by any fixed *standard* of moral principle; will consult *expediency* rather than *duty;* and be less sensible of his faults, less open to conviction, less clear in his discernment between right and wrong, than one with larger conscien.

One having conscien. moderate, with very large self-e. and large selfish organs will be likely to make such demands upon others as his interest may dictate, without sufficient regard to what really belongs to him; and will not experience lively emotions of gratitude for favors received, because the feeling will be implanted in his mind that others are under a kind of obligation to whatever he may choose to require of them: with large self-e. adhes. and benev. and only moderate secret. may be perfectly honest and unexceptionable in his moral conduct, yet will be so from feelings of *kindness* or friendship, or because it will be mean and degrading to do wrong; will govern his conduct by principles of *nobleness*, and do the *honorable* and the *manly* thing, yet will seldom feel *guilty*, or to do right from *conscientious* scruples; with large approbat. will do right, when to do wrong would injure his *reputation*, or tarnish his *honor*, yet will do that which is wrong, and which large conscien. would forbid, when such things are generally approved; and do what is popular, without thinking or caring whether it is *right* or not; with large ven. and a religious education, may be devout, religiously inclined, and, with cautious. large, fear to offend his Maker, and, with the selfish faculties only full, may live a blameless, Christian life, yet will lack those nice moral qualities imparted by conscien.; but, with small wonder, and without a strict, religious education, will be likely to be irreligious, if not skeptical: with large secret. and approbat. will be likely to do wrong *in secret*. and when there is little risk of detection; and, with only moderate self-e. will be deceitful, if not hypocritical, yet, and with large ven. may even profess religion, but will be a Pharisee; with large or very large reasoning organs, may govern

his conduct by dictates of reason, feel the full force of philosophical conclusions, and reason clearly and forcibly upon all subjects disconnected with morality and duty, yet will appreciate the force of moral truths, &c.

SMALL.—One having conscien. *small*, will have but little idea of right and wrong in the abstract; even when guilty, will be comparatively a stranger to the feelings of penitence, and to the compunctions of conscience; will have but little regard for moral principle, and little concern whether his character conforms to its requisitions or not; or care whether he is moral or immoral *as such*; will have few conscientious scruples, and, perhaps, *ridicule* those who have.

The combinations under conscien. moderate, modified by a reduction of the influence of conscien. will apply to conscien. small.

VERY SMALL.—One having conscien. *very small*, will neither know nor feel the difference between right and wrong in *themselves*, nor have any moral discernment; will have no conscien. tious scruples; deny the doctrine of rewards and punishments, and the whole system of moral accountability; be a stranger to the feelings of responsibility and repentance; and, being unrestrained by the influence of conscien. do just what his other faculties dictate.

The faculy of conscien. does not decide as to what *is* right or wrong, nor create that moral standard or tribunal by which the feelings and the conduct are tried, but merely arraigns them before such a tribunal as may have been settled by the combined influence of the other faculties, of education, of circumstances, &c. Suppose, for example, that two individuals, A. and B., possessed an equal share of conscien. while A. possessed very large acquis. and B. only small acquis. Let both be placed in given circumstances, and the conscien. of A. will allow him to take an unjustifiable amount of money, and even to demand it; while the same degree of conscien. in B. would not allow him to take the same amount, even in case it should be offered to him; yet, should A. possess a large endowment of ven. and B. but small ven. although the conscien. of A. might allow him to take more money than belonged to him, this same conscien. might even compel him, out of a sense of duty, to attend upon certain religious observances, go to meeting, &c. more strictly than the same amount of conscien. would require of B. If the reasoning organs of B. were much larger than those of A. his views of right and wrong would be much more correct and reasonable than those of A. The conscien. of the Indian doubtless *urges* him on even to commit deeds of cruelty and vengeance upon that race which, he conceives, has wronged him. The conscience of the Catholic might require him always

to attend mass, and torment him for tasting meat on certain days, or for visiting a Protestant place of worship, while that of a Protestant, might condemn a visit to a Catholic church as a heinous sin.

This illustration will furnish a perfect and most beautiful solution of the otherwise inexplicable phenomena, that the diversity of opinion as to what is right and what is wrong, and as to what constitutes the test and standard of virtue and of vice, is well nigh infinite, or, at least, receives a different modification from almost every individual—that some approve as virtuous, what others condemn as wicked, and what others still regard as neither—that almost every vice has been considered a virtue, and practised as such, and many forms of virtue condemned as sinful—that a very *conscientious* man may be a very *wicked* man, and be even made the more wicked by his perverted or "seared" conscience, and that a man with but feeble conscien. may be comparatively virtuous, &c.

The decisions of conscien. alone, then, form no criterion as to what is right or wrong; yet, in conjunction with the full development and unperverted exercise of all the other faculties, it constitutes a great moral *formula* by which every feeling of the heart, and every action of the life may be tried, and its moral character determined. So that phrenology, in fact, teaches us, "what we most need to know," WHAT IS RIGHT AND WHAT IS WRONG.

LOCATION.—Conscien. is located upon the two sides of the *posterior* portion of firm.

17. HOPE.

Expectation—anticipation—tendency of mind to contemplate the future with bright expectations of happiness and success.

This faculty expects to obtain and enjoy what the other faculties desire. This it does without basing this expectation upon any other grounds than the mere impression that things will happen as the individual desires that they *should* happen. By promising the continuance, and even the increase of present enjoyments, by diminishing the quantity and the bitterness of present sufferings, and by predicting that the burden will be lightened, or that sorrows will be turned into joys, it adds greatly to the sweetness and the fulness of the cup of human happiness; and by representing things as much more desirable, and more easily obtained, than they really are, it contributes greatly to enterprise and effort. How many things do the fair promises of hope induce us to undertake, and firmness, to carry through, when, without hope, the undertaking would be scouted, and, without firmness, abandoned.

This faculty not only embraces within its range, the *present* state of existence, but, leaping the dark chasm of death, it revels in the prospect of bliss beyond the shores of time; as those in whom it is large, generally believe in a future state of existence.

Its function is, *expectation in general*—a vivid and intense glow of delight in the mere anticipation of future happiness and success: and the *beauty* of its manifestation is, that the individual places almost as much confidence in the promises and allurements of this faculty, as he does in the conclusions of reason or experience.

LARGE.—One having hope *large*, will contemplate the future with high expectations of happiness, and dwell upon his projects and his prospects with sanguine anticipations of success; will magnify advantages, and diminish obstacles; will dwell upon the fairer side of prospects, and take only a slight glance at discouraging circumstances; will be likely to promise himself and others much more than is reasonable; will be cheerful, lively, and sanguine; overlook past and present disappointments and troubles, in the brighter visions of the future; and, though subject to frequent discouragements, will still indulge his hope, forgetting the past, and pressing onward to the future.

One having hope large, with only full cautious. will hope much more than fear, yet, with caus. large, will seldom allow his hopes to hurry him into imprudent measures; but, with the addition of large or very large combat. firm. self-e. and ideal. will seem to be imprudent, especially when in pursuit of some most desirable object, yet his forethought and judgment will not only guard against misfortune, but secure success, even though he will *seem* to be very imprudent, and when hope is excited, even hazardous: with only moderate caus. and cautious. may sometimes attempt impossibilities: with very large cautious. will never expose himself to any of those dangers or losses which can be foreseen or provided against, even though he might thereby gain the more; will keep upon the safe side of things, and risk but little, yet will anticipate and attempt considerable: with firm. and self-e. large, will rise above trouble and adversity, confidently expecting that the scale will soon turn in his favor; will lay many new plans; form many new projects; and be prone to try experiments; yet, if concent. is small, will frequently change or vary them: with self-e. large, and only full caus. will feel himself capable of attempting and effecting great things; think that he can succeed much better than others; and thus often attempt what he cannot accomplish; yet will not learn, even by repeated disappointments, that he can do no more than others; but, with large intellectual organs

generally, will hope for great things, yet hope within the bounds of reason.

VERY LARGE.—One having hope *very large*, will literally *revel* in the bright anticipations of those enjoyments which he fancies are before him; and view the future with so high expectations as to be dissatisfied with the present, be it ever so satisfactory; will always live in the future, and long for its arrival; and thus often misimprove the present.

One having hope very large, with cautious. and caus. only full, will be always in chase of some new and desirable object in prospect; will have too many irons in the fire at once; attempt too much, and things which are even chimerical; will look upon even difficult attainments as very easy; be subject to frequent disappointments, yet neither disappointments nor misfortunes will damp the ardor of his hope; will be always sanguine, cheerful, and merry; be constantly building castles in the air; and hazardous in his undertakings: with large self-e. will think himself adequate to almost any undertaking: with very large cautious. will be tantalized with hopes and fears, and have the highest anticipations, accompanied with sufficient solicitude to cause him to proceed with great care and deliberation, yet, with large combat. will combine discretion with energy: with moderate acquis. and only full cautious. will live on, enjoying the present, and think that the future will take ample care of itself; and that plans will succeed to his utmost desire, even with very little effort, so that he will be predisposed to a life of ease, and idleness, and pleasure; and, with very large ideal. amat. and adhes. added to this combination, will be disposed to revelry and profligacy, and will be a spendthrift.

The combinations under hope large, modified by an increase of the influence of hope, will be found applicable to hope very large.

FULL.—One having hope *full*, will be reasonable in his expectations, and yet be spurred on by them to attempt important undertakings; will be cheerful, yet seldom elated with hope, &c. One having hope full, with large or very large cautious. will forebode more evil than good, and endure present troubles well, yet live in dread of apprehended misfortunes; but, with the addition of large caus. and compar. will be judicious; calculates with accuracy; realize about what he expects; seldom be led astray by favorable prospects; rely more upon the dictates of *reason* than the promises of hope; and, in the long run, succeed far beyond his expectations, and accomplish more than most others: with large or very large acquis. may make great calculations upon amassing wealth, because his love of riches will be so great; and so of the other faculties that are large.

The additional manifestations of hope full, will be intermediate between hope large, and hope moderate.

MODERATE—One having hope *moderate*, will expect too little rather than too much; make few promises, either to himself or to others; will not be sanguine, nor have a high flow of animal spirits, &c. One having hope moderate, with large cautious. will anticipate the worst rather than the best; fear much more than hope; generally realize more than he calculates upon; dwell more upon the discouraging features of the case, than upon its encouraging prospects: with large or very large conscien. ven. and cautious. if a professing Christian, will have many doubts and fears as to his future condition, and lack Christian faith: with the propensities only moderate, will not be likely, unaided, to undertake and prosecute with vigor, any important project, yet, with large firm. may hold on and persevere when he is once finally embarked, and is fully committed: with large or very large caus. and compar. may be sure of obtaining his ends, but will be so because he sees by what means they are to be brought about.

SMALL, OR VERY SMALL.—One having hope *small*, in addition to the manifestations described under hope moderate, will be hardly capable of having his hopes raised by the brightest prospects, and take little delight in contemplating the future: with large or very large cautious. and only moderate or full combat. and self-e. will be easily discouraged; dwell chiefly upon the darker shades of the picture; brood over misfortune; borrow a great deal of trouble, even in prosperity; fear to undertake or risk much, lest he should fail; lack enterprise, and elasticity and buoyancy of spirits; indulge, and even *delight* to indulge melancholy feelings, &c.: with large combat. firm. self-e. and caus. may manifest a high degree of stability and energy of character when once fully embarked in an undertaking; yet, unless actually obliged to undertake important operations, will shrink from them: with very large cautious. conscien. and ven. and only full self-e. will look upon the Deity with the strongest impressions of his justice, and holiness, and majesty, and be in great fear of offending him, accompanied with little hope of the pardon of his sins, and with the most pungent feelings of remorse, and the most dismal forebodings, and fearful apprehensions, of future punishment, if not with actual despair.

The objects upon which hope fastens, will be determined by its combinations. One having full, large, or very large hope, for example, with small acquis. and large philopro. will indulge the highest expectations concerning his *children*, yet exercise very little about property as such: with large approbat. and only moderate religious organs, will hope for distinction and

fame; yet his hopes will be confined chiefly to this life, and he will be skeptical concerning another state of existence, &c.

Location.—Hope is located upon the two sides of the *anterior* portion of firm. in front of conscien.

18. WONDER.

Marvellousness—credulity—disposition to believe what is not proved, or what are considered supernatural manifestations, &c.—to regard with wonder and astonishment that which is somewhat strange or singular.

There are things, the evidence of which the human mind is incapable of grasping, and which must therefore be taken upon trust, or what is the same thing, which must be the objects of credulity. Hence the necessity of *some* faculty, through the door of which such truths as are beyond the reach of reason or of observation, can be admitted to the mind.

It cannot be denied, that there exists a tendency in the human mind to view things, as it were, through the medium of extravagance and wonder; to magnify uncommon phenomena, or to regard them as supernatural; to believe the mere declarations of others, even though they may be strangers, &c. This tendency of mind is more apparent in children than in adults. They listen with delightful astonishment to tales of wonder, and implicitly believe what is told them, even after they have been repeatedly deceived.

Large.—One having *large* won. with large ven. will readily believe in special providences, the interposition of divine agency, &c., and regard many things as providential which can be readily accounted for upon other principles: with large event. and ideal. will be passionately fond of hearing or perusing marvellous accounts, hair-breadth escapes, and such mysterious relations as are contained in Sir Walter Scott's writings, and in works of fiction generally: with large or very large ven. and conscien. will be naturally inclined to believe in supernatural manifestations, in dreams, signs, lucky and unlucky days, &c.; place implicit confidence in every part of Revelation, and in what is told him by his religious teachers; will contemplate the character and the works of the Creator with mingled emotions of awe and astonishment; be zealous and enthusiastic in his religious belief and practice, if he is not bordering upon religious enthusiasm and extravagance; and, with the addition of large cautious. will be afraid of ghosts, of staying in houses said to be haunted, &c.; may even fancy that he has seen supernatural appearances, and, with only moderate secret. added, can be easily hoaxed and imposed upon by stories about witchcraft, &c.: with large or very large conscien. ideal. compar. and ven.

will be likely to fancy that he discovers a striking resemblance between the prophecies of Scripture and particular events, and also between spiritual and temporal things; will imagine that he sees the special hand of Divine Providence in almost every event of his life; believe that God often manifests his will in a miraculous manner; be likely to experience what seems to him a remarkable, religious conversion, attended with many subsequent religious impressions which are extraordinary; and will have wonderful and ecstatic views of the character and the works of the Deity, &c.; and, with large caus. added to this combination, like Swedenborgh, will adduce wonderful theories to account for curious natural phenomena, and reason in a very extravagant manner: with large or very large cautious. and individ. will be likely to experience optical illusions, fancying that he sees ghosts, spectres, hideous shapes, &c. when the appearance may be caused by an indistinct vision of some natural object: with large or very large hope, ideal. imitat. lang. event. and compar. will delight and excel in relating marvellous stories, wonderful tales, &c. which he will generally augment, and always adapt to the occasion.

VERY LARGE.—One having *very large* won. with only moderate secret. will take for granted whatever is told him, however inconsistent it may be; seem greatly astonished at almost every thing which is a little uncommon, as though something mysterious had happened; will religiously believe in supernatural agents and interpositions, the doctrine of ghosts, witchcraft, and in signs, the fulfilment of dreams, &c. Additional descriptions and combinations of very large won. will be found under large won.

In Sir Walter Scott, this organ was large, accompanied with a very large and an active brain, very large imitat. lang. compar. and local. and large or very large intellectual, moral, and domestic organs generally, which gave him those unequalled powers of conception and description which he possessed, and thus furnishes an additional proof of the truth of phrenology, whilst his writings afford one of the very best illustrations of such a combination of faculties any where to be found.

FULL.—One having *full* won. will have a mind open to conviction, and possess sufficient credulity in what is presented to his mind, to give it an examination, yet cannot be satisfied without considerable proof: with large or very large ideal. will feast his fancy, and revel in such fairy tales as the Arabian Nights' Entertainments, and in fictitious works generally.

The descriptions and combinations under *large* won. with a reduction of the influence of won. will apply to *full* won.

MODERATE.—One having *moderate* won. cannot yield a full assent to things which are a little extraordinary or unaccounta-

ble, unless they are supported by evidence which is quite satisfactory, both in kind and amount, and will have many doubts as to the truth of what he hears. One having moderate won. with large or very large caus. and compar. will be hard to be convinced of the truth of that for which a satisfactory reason, or full explanation, cannot be rendered; but can be readily convinced by appeals made to his *understanding;* and, with only moderate perceptive faculties, may even question the evidence of his own senses, or, at least, attempt to account for uncommon phenomena upon such principles as are already admitted; and, with the addition of large firm. and self-e. can be convinced only with extreme difficulty; will, in a measure, close the doors of his mind against the admission of new facts or truths, and, with only moderate ven. added to this combination, will not be likely to believe in the authority of great names, nor admit the correctness of opinions or customs upon the ground that they have been long established; nor make "*ipse dixits*" a part of his creed: with large conscien. ven. and hope, may believe in the existence of a God, in the forewarnings, and interposition and guidance of a special, Divine Providence, in a future state of existence, in Revelation, and the doctrines of Christianity, because his *moral* feelings will harmonize with these views; in matters, disconnected with religion, will believe no farther than can be consistently explained, but may believe in the doctrines taught by religion, as articles of faith merely; but, with only moderate conscien. and ven. will no sooner believe the doctrines of religion, farther than he can see them proved, than he will any other doctrines; be naturally skeptical, if not infidel, as to his religious creed: trouble himself little about matters of this kind; and consider zeal in religion as fanaticism, &c.; with only moderate secret. and large or very large adhes. benev. and conscien. will implicitly believe what is told him by a tried *friend*, and place too much confidence in the integrity and honesty of his fellow men, yet not believe reports of common fame, nor those new doctrines or statements which seem to him improbable; will put no confidence in signs, dreams, or supernatural appearances, and will even ridicule those who do; thus seeming to himself, and to others, as both *credulous* and *incredulous*.

SMALL, OR VERY SMALL.—One having *small* won. will reject as untrue, whatever things are presented to his mind unsupported by *demonstration*, or, at least, by an abundance of the strongest kind of *proof;* will be very incredulous in regard to almost *every* thing new or uncommon. One having small won. with large caus. must know upon what principles of reason, or of *cause and effect*, those things are to be explained, of the truth of which he is to be convinced; will scrutinize closely every

point of the argument, and be convinced only by an overwhelming *mass* of evidence: with large moral and reasoning organs, if religiously educated, may, perhaps, believe in revelation, and the fundamental doctrines of Christianity, yet will often have his doubts as to the truth of these matters; but with conscien. hope, and ven. only moderate, will doubt the truth of revelation; reject the doctrines of Christianity; and be naturally inclined to skepticism, fatalism, and deism, if not atheism, &c.

LOCATION.—Won. is located on the two sides of ven. between imitat. and hope. Very large imitat. throws it as far back as the middle of the head.

19. IDEALITY.

Imagination—fancy—love of the exquisite, the beautiful, the splendid, the tasteful, and the polished—that impassioned ecstacy and rapture of feeling which give inspiration to poetry and oratory, and a conception of the sublime.

That there exists in the human mind some faculty, the function of which is to inspire men with a love of the beautiful and the exquisite—a fondness for the sublime, the elegant, and the tasteful, will appear evident when we compare man with the lower order of animals, or civilized man with the savage. Were it not for its influence, mankind would have no higher relish for the exquisite, the tasteful, the beautiful, and the sublime, than for the insipid, the dull, the homely, and the vulgar.

Although poetry is one form in which this faculty manifests itself, yet it is by no means exclusively confined to a relish for the inspirations of the muses. Though essential to the poet, it takes a wider range. It adds to the delight we take in viewing an elegant statue, an exquisite painting, a splendid temple, or any other finished production of art. It causes and increases the glow and rapture experienced in beholding the beautiful landscape, the rugged cliff, the bold promontory, and the lofty mountain.

Ideality gives elevation, and fervor, and polish, to the mind; inspires man with a love of improvement and refinement, and assists him in forming and realizng splendid conceptions and undertakings. With approbativeness large, it often manifests itself in a fondness for splendor in apparel, equipage, houses, and pleasure-grounds, and is an important element in gayety, fashion and elegance of manners.

LARGE.—One having ideal. *large*, will possess refinement of taste and feeling, a lively imagination, and a brilliant fancy; and admiration of the elegant, the beautiful, the gorgeous, the ornamental, the perfect, and the sublime; of the fine arts and polite literature; of poetry and of eloquence; and will relish every thing fanciful and exquisite wherever it is to be found.

One having ideal. large, with color, form, and size large, will gaze, with intense delight, upon a splendid painting, and be able to appreciate its merit; and with form and local. large, or very large, upon a beautiful landscape, cascade, flower, &c.; with lang. and compar. large or very large, will employ many metaphors, hyperbolus, and other figures of speech; will express himself in a glowing and elevated style, and, with a full-sized and an active brain, have the natural talents for becoming quite eloquent in the expression of his thoughts and feelings: with hope large or very large, will have high flights of fancy, delight to indulge in the revelings of his imagination, and, be enraptured with his own contemplations; yet, if concent. is only moderate, his flights will be vivid and intense, but not long sustained, and he must dash them off at the moment, or they will vanish: with self-e. large, will not often allow an uncouth or a low expression to escape his lips, but will be disgusted with vulgarity; with only a moderate sized head, and only full caus. and compar. will manifest more of refinement than solidity; of sickly delicacy than vigorous intellect; of finely turned periods than important ideas; with large or very large individ. event. and lang. may make a good speaker and writer, and a popular lecturer, yet will be indebted for these qualities more to his *manner* than to his matter—to his *style* than to his *ideas;* may please the fancy, and communicate many facts, yet will not reason closely or clearly; with amat. and adhes. large, will take a special interest in sentimental poetry which breathes much of the passions of love, and fires the fancy, and in romantic and dramatic composition: with mirth. large, will relish homorous poetry; with ven. and conscien. large, devotional and religious poetry: with the reflective faculties large or very large, will despise light and trashy poetry, or even that which, though beautiful in expression, is sufficient in power of though; will relish only that which, while it flows in smooth and equal numbers, bears upon its bosom a rich cargo of important ideas, and sound, moral sentiments; and, if he attempt to compose poetry, will imbue it with much sound, practical sense, and, also, prefer those authors, both in poetry and prose, who employ a glowing, elevated style, but pay far more attention to the arrangement and the argument, than to the expression, &c.

VERY LARGE.—One having ideal. *very large*, will possess a rich and glowing fancy, and experience emotions accompanied with a kind of rapture and enthusiasm, or, rather ecstacy; be disgusted with that which is commonplace or imperfect; be excessively fond of poetry and fiction; an enthusiastic admirer of fine arts; and revel with ecstacy in the regions of fancy.

One having very large ideal. with very large adhes. and com-

par. and full lang. can write poetry of a high order, which will breathe forth the tenderest feelings of friendship; and will consider the common standard of friendship so very low, and its exercise so imperfect, as to make him dissatisfied with life, because he will be able to find few minds of kindred sympathy and pathos with his own; will long for a world where friendship will be pure and perfect, and unmixed with the least alloy; and mourn deeply over the imperfections of human nature; with large perceptive, reflective, and moral organs, accompanied with an active and a full sized brain, will be possessed of a deep fund of thought, which will flow in a style, rich, copious and powerful, will be admired for his talents, and beloved for his amiable qualities; will produce the best of sentiments, and manifest the most exquisite feelings; and rise far above his fellow men, both in genius and virtue; be devoted to belleslettres, the fine arts, and polite literature, and also to the substantial branches of learning; and, with full self-e. firm. and combat. will be qualified to become a splendid speaker; will make almost any sacrifice in order to listen to a splendid oratorical performance; and will possess the feeling and the power of eloquence and poetry in the highest degree.

The manifestations and descriptions under ideal. large modified by an increase of the qualities imparted by it, will apply to ideal. very large.

Full.—One having ideal. *full*, will possess considerable refinement of feeling, and some poetic fancy, yet they will be exercised only in a subordinate degree; will be fond of poetry and the fine arts, yet not by any means devoted to them; may relish poetry for its sentiment or its argument, or the love it describes, the history or philosophy it embodies, &c., more than for its glowing imagination or vivid fancy.

Moderate.—One having ideal. *moderate*, will seldom experience the glow and elevation of feeling which ideal. imparts, nor manifest a great share of refinement of feeling, nor express himself with elegance and taste; will regard poetry, belleslettres, the fine arts, polite literature, works of imagination, painting, sculpture, &c. with less enthusiasm, and prefer plainness to ornament, and be rather plain and awkward, than polished and refined, in his manners, dress, &c.

The combinations and descriptions under ideal. large, *reversed*, will convey to the mind of the reader a correct idea of the additional descriptions and combinations of moderate or small ideal.

Small or very small.—One having ideal. *small*, will be coarse and vulgar in his manner of expression; have but poor ideas of taste, and beauty, and little relish for poetry or oratory, or fine writing, and be but a miserable judge of any

thing of the kind; will be coarse and uncouth in his manners, and very awkward, plain, and commonplace in every thing he says or does.

Location.—Ideal. is located upon the *sides* of the head, upwards and backwards of construct. beneath the temporal ridge. When large or very large, the sides of the head are widened and heightened, but when it is small, they are narrow and depressed.

20. MIRTHFULNESS.

That faculty of the mind which looks at things through a ludicrous medium, and thus forms humorous ideas and conceptions —a quick and lively perception of the ridiculous and the absurd —facetiousnes, pleasantry, humor, wit, fun.

The existence of such a faculty as mirth, is rendered evident from a consideration of that general tendency of the human mind to make sport, to jest, joke and seek for something that will raise a laugh, and, also from the utility of such a faculty: which may be inferred from the fact, that indulgence in laughter, merriment, lively conversation, hilarity and rational amusements, by promoting respiration, digestion, appetite and the circulation of the fluids, contributes greatly to health and bodily vigor, and, likewise, by imparting buoyancy and elasticity to the spirits, greatly augments the power and activity of the mind. The old adage "laugh and be fat," though quaint, accords both with the philosophy of human nature, and the experience of mankind, and, moreover, with man's phrenological developments. If, then, according to the vulgar notion, "every sigh drives a nail into our coffin," this argument shows, that "every laugh draws one out."

Religionists often consider the exercise of this faculty as wrong, nay, as wicked; but the mere fact of its existence sanctions its exercise, and even makes its proper exercise a *virtue*.

Large.—One having mirth *large*, has a quick and lively perception of the ludicrous, and a strong propensity to turn singular remarks and incidents into ridicule, and to make sport in various ways; laughs heartily at any thing humorous or funny, and enjoys it with a keen relish.

One having mirth. large, with large destruct. and combat. will mingle the sarcastic with the humorous; with large or very large secret. and imitat. will have a happy faculty of saying a witty thing in a peculiarly witty and laughable manner, and with large lang. compar. and event. added, can work up the feelings of the hearer by a most agreeable suspense, and mingle so much of the cunning and the sly in manner of expression, that his humorous effusions will take admirably, create much sport,

and keep those in whose company he is, in a roar of laughter, and yet appear perfectly sober himself; employ insinuations and the double-entendre with effect; will hoax, quiz, and play his cunning pranks upon those around him: with large adhes. approbat. benev. hope. ideal. imitat. event. lang. and compar. will make a social, obliging, cheerful, companionable and pleasant friend, who will be full of good cheer, humorous anecdote and entertaining conversation: with large ideal. will express his mirthful effusions in a peculiarly refined and delicate manner, and with secret. large, can say even a vulgar thing without giving offence: with secret. and imitat. moderate, will have a fund of ludicrous *ideas* and a ready conception of the truly ridiculous, but will generally fail to give them so ludicrous an expression as to make others laugh; will relish a joke, yet spoil his own jokes and those which he attempts to relate, by his defective manner of expressing them; with lang. and compar. very large, will be a ready punster; with hope large will be both cheerful and witty, and mingle a high flow of spirits with a happy talent for humor; but, with hope only moderate even when borne down with melancholy, may say many witty things: with approbat. and cautious. large, and self-e. small, except among his familiar acquaintances, will have too little self-confidence to venture a joke, or will show so much fear in his manner of expressing it as to spoil it: with ven. and conscien. large or very large, will be frequently annoyed by the intrusion of ludicrous thoughts, even upon solemn occasions; feel guilty upon this account, and endeavour to banish them from his mind, yet, in spite of all his efforts, they will frequently arise: with compar. and caus. large or very large, like Franklin, will express important ideas, containing a great amount of practical sense, in a witty manner, and embody many moral lessons and much practical philosophy in his mirthful effusions; and whenever he attempts to joke, will be dry, sententious, pithy, and always to the point, &c. "Poor Richard's Almanac" furnishes an admirable illustration of the combined manifestation of very large caus. compar. and mirth.; which combination is most strikingly exhibited in all the busts of Dr. Franklin.

VERY LARGE.—One having *very large* mirth. will look at almost every thing, as it were in a ludicrous light; manufacture fun out of almost every passing incident; find it difficult to restrain that strong current of humorous emotions which sweeps through his mind, and which will be likely to burst forth both upon proper and improper occasions; and be unable to express himself without a strong mixture of facetiousness with sober thought, and often carry his jokes too far.

The descriptions and the manifestations of mirth. large, mod-

ified by an increase of the power and the influence of mirth. will apply to mirth. very large.

FULL.—One having mirth. *full*, may have a good share of humorous feeling, and enjoy the mirthful effusions of others, yet, without the aid of other faculties, will not be remarkably quick to turn a joke: with hope large, and cautious. mod. will possess a cheerful, lively disposition; enjoy a fine flow of spirits, and be exceedingly fond of amusements, yet the pure "attic salt" will not highly season his mirthful effusions; with the assistance of other faculties, particularly of imitat. lang. secret. hope and compar. may express what ludicrous ideas he has in so laughable a manner, act them out so naturally, and accompany them with so much quaintness, as to create a great deal of sport, and pass for a real wit, yet he will owe more of this celebrity to his manner of *communicating* his witticism, than to the witticisms themselves, or to the faculty of mirth.

MODERATE.—One having mirth. *moderate*, will generally look at things through the sober medium of fact; seldom succeed well in his attempts at wit; generally think of his jokes too late to make them; and be more sober than jovial. Yet with hope large will possess that vivacity and cheerfulness which is frequently mistaken for the influence of mirth.

SMALL OR VERY SMALL.—One having mirth. *small*. will be likely to consider wit as either impertinent or silly; be slow to take a joke, or to appreciate a witticism, and slower still to make or turn one: with ven. and conscien. large, and hope only moderate, will seldom smile, and probably think it wicked to do so.

LOCATION.—Mirth. is located beneath the temporal ridge, externally from caus. but a little lower, and nearly in the range of compar. caus. and ideal.

21. IMITATION.

Ability to represent, copy, describe, and do what we see done—the power of imitation and copying in general.

Man is emphatically a creature of imitation. In performing nearly all the actions of his life, the power of imitation is more or less important, and a want of it exhibits an essential deficiency of character. In learning to speak or write either a foreign or native language, the faculty of language furnishes us with *words*; but it is imitation alone which enables us so to enunciate them as to make ourselves understood.

The skill of the mechanic depends, in a great degree upon the extent of his imitative powers; and the gesticulations of the orator, by means of which he often expresses more feeling, and

makes a stonger impression, than words could possibly convey, are the promptings of this faculty.

LARGE.—One having imitat. *large*, will find it easy and natural for him to copy and represent, and possess both the ability and the disposition successfully to exercise this faculty, either in his gesticulation, his manner of description, his talent for drawing and writing, his desire to adopt the manners of others, or in almost anything else demanded by his circumstances in life, and his other faculties.

One having imitat. large, with construct. and the perceptive organs also large, will manifest his imitative power in making after a pattern, in drawing, engraving, writing a copy-hand, &c.: with secret. ideal. and lang. only moderate, cannot *mimic*, or describe, nor act out any thing well; but, with secret. ideal. individ. event. lang. and compar. large, has a happy talent for description; can relate anecdotes to admiration, a fund of which he will have always at command, so that he can always tell one story to match another; can represent things which he wishes to describe, in so clear a manner, and act them out so naturally that the hearer will seem to *see* just what the speaker wishes to convey; by the earnestness of his manner, his attitudes, gestures, the expression of his countenance, the apparent pathos of his feelings, &c., will make a far deeper impression than language alone could produce, and be able to heighten the effect by the addition of elegant, and eloquent delivery; with firm. size, construct. and ideal. large, will be very capable of becoming an excellent penman; with self-e. full, and ideal. individ. and lang. large, can readily adopt the manners and customs of those with whom he associates; talk and act as others do; and make himself easy and acceptable in almost any society in which he may be placed, &c.

VERY LARGE.—One having imitat. *very large*, has a remarkable talent for imitating almost every thing he undertakes to imitate; with large secret. can conceal his real feelings, while he appears to feel what he does not; with large secret. combat. destruct. self-e. and ideal. can mimic and portray the several passions of haughtiness, of indignation, of revenge, contempt, &c.: with large individ. and event. will notice all the actions and peculiarities of others, and be able to mimic them perfectly; with large ideal. added, imagine and represent the action appropriate to any given sentiment, and express it to admiration; and with large lang. and event. added, can carry on a dialogue in several voices, and adapt the expression of his countenance to the feelings represented; can imitate the accents and brogue of the Englishman, the Scotchman, the Irishman, the Frenchman, &c., and even imitate the forms of expression adopted by these different countrymen; easily learn both to read and to speak for-

eigr languages; with large ideal. mirth. individ. event. lang. compar. adhes. secret. and combat. is capable of becoming a first rate mimic and actor, will have a predominant passion, and a remarkable talent, for the stage.

FULL.—One having imitat. *full*, will manifest this faculty only in a subordinate degree, which will seldom amount to mimicry; still, its influence upon the character will be considerable, and may be inferred from the descriptions and combinations of imitat. large, by diminishing the influence of imitat.

MODERATE.—One having imitat. *moderate*, will possess this power in only an inferior degree, and experience some difficulty in copying and describing; fail to impart a natural expression and accuracy to his attempts at copying, and with self-e. caus. and compar. large, will disdain to copy others; prefer to strike out, and pursue, a path of his own; fail to adapt himself to the customs of the society with which he is not familiar; and will be original, if not eccentric, in his manner of thinking and acting; with secret. only moderate, can never *seem* to feel otherwise than he really does.

SMALL OR VERY SMALL.—One having imitat. *small*, will have but little ability to imitate or copy, and none to mimic; fail in his attempt to describe or represent, will not be at all natural in his gestures, and experience great inconvenience from the deficiency of his faculty.

LOCATION.—Imitat. is located upon the two sides of benev.

ORDER II. Intellectual Faculties.

GENUS I.—EXTERNAL SENSES.

By means of the five senses man and animals are brought into connection with the external world. They are Feeling, Taste, Smell, Hearing and Sight.

SENSE OF TOUCH.

Is caused by a set of nerves being distributed to every surface of the body, which convey impressions to the brain. This is the elementary sense, and all the others are only modifications of it, accommodated to certain properties of the bodies. All that is not light, sound, smell, or flavor is appreciated by the touch, which thus instructs us in the greater part of the qualities of bodies which it concerns us to know, as their temperature, consistence, dryness, humidity, figure, size, or their distance, &c. It corrects the errors of the other senses.

SENSE OF TASTE.

No sense resembles so closely that of touch; we may judge of the quality of bodies through the medium of the tongue.

SENSE OF SMELL.

This sense is perfected by the loss of other senses; it becomes blunted by the application of strong material to the membrane on which the olfactory nerve is distributed. The shortness of the distance between the origin of the olfactory nerve in the brain, and their termination, renders the transmission of impressions prompt and easy.

SENSE OF HEARING.

The organ of hearing in man consists of three distinct parts; the one placed externally intended to collect sounds, the middle portion to modify sounds, and the internal to receive them in their analyzed condition.

SENSE OF SIGHT.

The eye is a perfect optical instrument, and is composed of several parts, the cornea aqueous humor, iris, crystalline lens, vitreous humor, retina, &c. The mechanism of vision is performed in the following manner: the rays of light passing from any object to the eye are those which pass through the iris, and this iris dilates or contracts in proportion to the stimulus received; the rays admitted by the iris pass through the aqueous humor and meet with the crystalline lens which powerfully refracts them from its density and lenticular shape, being brought towards the perpendicular by this body, they pass on towards the retina through the vitreous humor, which being less dense, preserves the refraction produced by the crystalline; the rays now being concentrated strike at a point on the retina, from thence the object is transmitted to the brain through the medium of the optic nerve.

MOTION.

The existence of a mental faculty, the exclusive office of which is to superintend and direct the action of the muscles, has not yet been demonstrated, but is considered as quite probable.

GENUS II.—*Intellectual faculties which take cognizance of the existence of external objects and their physical qualities.*

22. INDIVIDUALITY.

Power of noticing single objects as separate existences, and of considering each as a distinct identity and individuality—desire to see and to know, and to examine objects—curiosity to see things—power of observation.

The material world is composed of single objects, arranged and combined into one grand whole; but without a faculty whose function it is to *individualize* these objects, and take cognizance of them one by one as distinct and separate existences and entities, mankind would perceive them only as a confused and indistinct mass, and be unable to distinguish one single thing from another.

This faculty gives the desire, accompanied with the ability, to become acquainted with objects as mere existences, without reference to their qualities, such as form, size, color, weight, &c., or their modes of action; and inasmuch as it leads to observation, it becomes an important element in a literary taste and talent.

LARGE.—One having individ. *large*, has a great curiosity to see and examine whatever comes within the range of his observation; is deeply interested in the mere examination of individual objects, aside from their causes, uses, relations, and conditions; is quick to see what is passing around him, and allows few things that come with the range of his vision, to escape his observation; is a close and practical observer of men and things; and, by associating his thought and arguments with some visible object, and by thus giving them a distinct identity and individuality, imparts to them a peculiar clearness and definiteness, and seeming tangibility.

One having individ. large, with event. also large, will not only be quick to see what is passing around him, but, also, have an excellent memory of what he has seen; with large or very large, compar. added, will not only have the ability of comparing things together, and nothing wherein they resemble, or wherein they differ from each other, but will also take great delight in this exercise; with good advantages, will possess a rich fund of general and particular knowledge; a ready command of facts, and a great fondness for reading and study, and have requisite talent and disposition to become a superior natural scholar; yet, to become a *finished* scholar, he must also possess form, local, ideal. and caus. large; with large caus. will first notice things in their individual capacity, and then investigate their relations of cause and effect, their design and utility,

and the effects they are capable of producing; or, in other words, will be a close observer of things, and, also, strongly inclined to philosophize upon them; and, with the reasoning organs very large, will observe closely, yet reason more than observe; have excellent ideas, and also impart to them a clearness and tangibility that will render them easy to be understood, and thus greatly add to their power; and with the addition of large form, will be an enthusiastic and a successful investigator of human nature, and generally form correct opinions of the character and talents of men by their physiognomy, conversation, deportment, &c. and can successfully apply him both to details and general principles.

VERY LARGE.—One having individ. *very large*, will possess an unconquerable desire to see, *see*, SEE—whatever it is possible for him to see; before he is aware of it, will take up things and look at them, even when propriety would require him to leave them untouched; have a prying curiosity to become acquainted with things as mere existences; can hardly rest satisfied without thoroughly exploring and surveying every thing within the reach of his observation; with caus. only full, looks much more than thinks, and is so much devoted to the examination of objects, that his power of abstract thought is weakened, or, at least, frequently interrupted by the operation of this faculty; finds it difficult to confine his attention to abstract contemplations, because it is so frequently arrested by physical *objects;* will be given to personification, and, with compar. large, to metaphor, simile, &c., and be apt to consider mere abstract ideas or notions, such as virtue, vice, justice, reason, &c., as personal identities; may readily learn *things*, but not possess an unusual share of depth of intellect, &c.

The additional manifestations and combinations of individ. very large, may be inferred from those described under individ. large, the compar. of the reader being allowed to supply the *increased* influence of individ.

FULL.—One having individ. *full*, with the reasoning organs large or very large, will reason much more than observe, think more than look, and examine objects chiefly as connected with their causes, relations, effects, qualities, uses, &c.; with moderate event. will be liable to forget things, and have but an indifferent memory of facts; will manifest some curiosity to examine objects, and see whatever comes in his way, yet not be at much pains merely to gratify his looking propensity, and will not be distinguished, either for his observing powers or for the want of them.

MODERATE.—One having *moderate*, individ. will be somewhat deficient in his powers of observation; have rather indistinct ideas of things, and describe them rather in a summary

appearance, &c., and partly because his memory of those which he does observe, is not remarkably tenacious.

MODERATE.—One having *moderate* form, retains only an indistinct and confused memory of persons, animals, and different objects, and must see them several times in order to know them again, especially after a considerable lapse of time; is often quite uncertain whether he has, or has not, seen individuals whom he meets; will make many mistakes in reading; find it difficult to read hand-writing, especially if it is not very plain, &c.

The additional manifestations and combinations of form moderate, may be inferred from a negative of those under form large.

SMALL OR VERY SMALL.—One having form *small* or *very small*, will be exceedingly troubled by forgetfulness of persons; may meet an individual one day, and even converse with him, and not recognise him at a subsequent meeting, even though it may be very soon after; with approbat. large, will feel mortified on account of his deficiency, and endeavor to notice and recollect shapes, yet his efforts will be unavailing; in reading, will miscal words, especially if the print is fine or indistinct, and hardly be able to decipher hand-writings: with individ. large, will *see* those whom he chances to meet, but will seldom notice the expression of their countenance, appearance, &c., and, therefore, not often recollect them; but with individ. small, neither sees nor notices those whom he meets; so that even those with whom he is quite intimate, are sometimes not recognised by him.

LOCATION.—Form is located upon the two sides of the *crista galli*, and, when large or very large, causes great breadth between the eyes, and sometimes turns them outwards; but, when small, they nearly approach each other.

24.—SIZE.

That mental power which takes cognizance of magnitude and proportion—ability to judge of length, breadth, height, depth, distance, &c.

Since no material object can exist without occupying *space*, it necessarily follows, that *magnitude* or *bulk* is a natural property of matter: and hence it also follows, that the human mind would be defective, were it not possessed of a distinct faculty the proper function of which is to distinguish this property of matter. Without such a faculty man could not distinguish the difference between a mountain and a mole-hill, a river and a rill, an ocean and a fountain.

That the faculty of form cannot execute the function attributed to size, is clearly shown by the fact, that there exists

no proportion between the *shape* of an object and its *magnitude* or *bulk*. The configuration of certain things, may be the same, but their size widely different. Nature would be at fault, therefore, did she not endow man with a separate faculty adapted to recognize each of these properties of matter.

LARGE.—One having size *large*, will be able to judge very correctly of the height, length, distance, middle, centre, magnitude, &c., of objects; to determine with considerable accuracy, whether given points are on a water level, and with weight large, to judge very nearly of the weight of animals, men, and other objects by their size, ascertained merely by looking at them; by a cast of the eye, can readily determine about how much is, or can be, enclosed in a certain space; whether an object is in an exact perpendicular or horizontal position, and will, in this way, always measure objects with a view to ascertain these and similar points; will judge quite accurately in regard to the centre of a circle, the size of an angle, with form and construct. large, will have a very correct, mechanical eye, by which he will often be guided, instead of by measuring-instruments; with imitat. and local. added, can draw by the eye, mathematical and other figures with great accuracy; decide correctly upon the qualities of proportion and magnitude, and impart these qualities to his drawings and mechanical operations; and, with weight added, is naturally a first-rate marksman and will need comparatively but little practice to make himself quite expert with fire-arms, &c.

VERY LARGE.—One having size *very large*, will possess the powers described under the head of size large, in an extraordinary degree—be able to form his judgment of the magnitude, distance, &c., of objects with surprising accuracy; seldom need to employ instruments to measure with, because he will be able to measure so accurately by the eye, and calculate size correctly where no instrument can be employed.

The combinations under size large, will hold good when applied to size very large, except that the *degree* of the power of the organ, must be much increased.

FULL.—One having size *full*, will possess a respectable share of the power described under size large, yet will not be distinguished for this talent; may possess a sufficient share of this power for all ordinary, practical purposes.

MODERATE.—One having *moderate* size, will be able, by practice, to measure short distances with the eye, especially in those things with which he is acquainted, yet will not be at all distinguished for his accuracy in doing it; find considerable difficulty in comparing different magnitudes, and will have but an indifferent, mechanical eye.

SMALL OR VERY SMALL.—One having size *small*, will be deficient in the power and qualities described as large.

LOCATION.—Size is located at the internal termination of the eyebrows, and developes itself on the two sides of the root of the nose. By inserting the thumb into the angle formed by the arch of the eye and the nose, when the organ is large or very large, and weight only moderate, a protuberance will be easily observed, in shape somewhat resembling a bean.

25.—WEIGHT.

Intuitive perception and application of the principles of specific gravity—ability to judge of the force and resistance of bodies, and of equilibrium—to preserve the centre of gravity, &c.

The whole physical world (including man, of course) is under the influence of the laws of attraction or gravitation. By their all-pervading influence, these laws bind together the whole material universe. They hold the sun, the moon, the stars, and the planets in their orbits as they perform their respective journeys through the trackless fields of space; cause the winds to blow, the waters to flow, the seasons to return, and chain to the earth all things that rest upon its surface. They also bind together those innumerable particles of matter which enter into the composition of all the different material substances that exist; and but for their operation, these various particles of matter which compose the universe, could never have been held together for a moment, but must have been promiscuously scattered and afloat throughout the illimitable tracts of immensity. But for the operation of these laws, the earth would still be "without form and void," and no animate or inanimate thing would have existence.

The faculty of weight has to do, mainly with those principles which relate to the specific gravity of bodies, in judging of the consistency, density, hardness, lightness, and heaviness or resistance of bodies—qualities which cannot be decided upon by the mere sense of feeling or touch.

LARGE.—One having weight *large*, will seldom lose his balance, even in difficult positions, and the instant he has lost the centre of gravity, be warned by this faculty, and directed to the muscular effort requisite to regain it; seldom slip or fall; readily adapt himself to the laws of specific gravity generally, and apply them to the accomplishment of his designs; can sling a stone, pitch a quoit, &c., very near the mark; will naturally and intuitively understand the laws of momentum, statics, and resistance; if much accustomed to riding on horseback, can be thrown only with great difficulty; will easily learn to skate, and take great delight in the exercise; and seldom fall upon the ice; with great ease can balance things which those with weight small, cannot, and perform other feats of a similar nature

with perfect ease and intuition; will walk upon a pole or a spar stretched across a stream, the frame of a building, a fence, &c., without falling, or fearing to fall, especially if self-e. is large: and, with construct. form, and caus. large or very large, will intuitively understand the power and the principles of machinery, and skilfully apply them to effect mechanical operations: is capable of becoming a good machinist, and, with large size, individ. local. and num. added, a first rate engineer, or superintendent of machinery; can, at once, comprehend and apply the principles of hydraulics, hydrostatics, pneumatics, &c., and judge of powers and of projectile forces with uncommon facility and accuracy.

VERY LARGE.—One having *very large* weight, will possess the powers described under weight large, but in a much higher degree, so much so as to stand out alone, and excite the astonishment of those who witness his skill:—and all this he will be able to do seemingly by intuition, and without effort.

FULL.—One having weight *full*, will apply the principles of weight, balancing, equilibrium, and resistance, with sufficient facility and correctness to get along with the ordinary business of life, but will not be remarkable for this quality; aided by considerable practice, may possess those powers described under the head of weight large, yet they will be the result of practice more than of *nature*, &c.

MODERATE.—One having weight *moderate*, where only a moderate share of this faculty is required, as in the case of walking, running, &c., may manifest little, if any, deficiency in this respect, yet will not possess those powers described under the head of weight large; will be liable occasionally to lose his balance, to stumble, and perhaps fall, and to be thrown from a skittish horse; to experience dizziness, especially over running water, or from heights; will not be able to throw a quoit, stone, or other missile, with exactly momentum enough to hit the mark, &c. One having weight moderate, with large imitat. form, and construct, will be able to use tools with great skill, yet will be no *machinist*, and will not readily and intuitively understand the operation and the powers of machinery, &c. The probability is, that shooting running or flying game, depends more upon weight than any other faculty.

SMALL OR VERY SMALL.—One having *small* weight, will be decisively deficient in those qualities described under weight large and very large; can be easily thrown from his balance, or from a horse; frequently stumbles, and with large or very large cautious. will fear to trust himself where he is liable to fall, because he will feel unsafe, &c.

LOCATION.—Weight is located adjoining to size, and a little internally from the middle of the arch of the eye.

26.—COLOR.

Ability to perceive and recollect the various colors of objects, to compare them, and judge of the harmony or discord of their different shades when mingled.

The eye perceives the rays of light, and is agreeably or disagreeably affected by their various modifications or colors, but, an ability to conceive the relations of colors, and compare them, to judge of their harmony or discord, and remember their teints, depends upon another faculty of the mind; otherwise, all painters who possess equally good eye-sight, and who have had the same amount of practice, would be equally happy in coloring; but this is by no means the case.

Many persons possessing good eye-sight are incapable of distinguishing (except black and white) one color from another.

LARGE.—One having color *large*, will readily notice and remember, and be able to compare, different colors, and even their various shades and teints; will often notice the color of a person's eyes, dress, hair, &c.; manifest uncommon taste and skill in selecting, arranging, comparing, mingling colors, and, as far as a *natural* talent for applying them is concerned, he will excel: with large ideal. will be highly delighted with splendid paintings, both as regards their *colors* and the *composition*, or *imagination* and taste displayed in them, and, with large form and imitat. can easily learn to paint, and that with uncommon skill; and, with large form, size, imitat. and construct. aided by practice, may be an excellent portrait or miniature painter.

VERY LARGE.—One having color *very large*, notices the *color* of objects as soon as he does any other quality, recollects it as long, and is highly delighted with rich and lively colors: with caus. only full, appprobat. and ideal. large, will be excessively fond of gayly colored and gaudy articles of dress and furniture: with large form, ideal. construct. imitat. size, and individ. is capable of becoming a portrait painter of the first class, and, with event. and compar. also large, a historical painter; of using the brush with wonderful effect, and of transferring to canvass both the conceptions of his imagination, and real characters.

FULL.—One having color *full*, by practice will be able to distinguish colors readily and accurately: with ideal. large, may display much taste and good judgment in mingling and arranging colors, and, with imitat. large, be able to learn to paint well, yet the mere *coloring* will form a less important feature in his productions; will gaze with enthusiasm upon a splendid painting, but will be more interested in the *imagination* and *taste* displayed in it, than in the mere *coloring*; but

with ideal. moderate, will not be at all partial to pictures or paintings, and only an indifferent judge of colors.

MODERATE.—One having *moderate* color, will not take much interest in colors, unless something special calls his attention to them, and will seldom notice or recollect them; can seldom describe persons by the color of their eyes, dress, &c.; and can learn to select and match colors only with considerable practice and effort.

SMALL.—One having *small* color, will seldom notice, or take any interest in, colors, regarding them all as amounting to about the same thing; will find great difficulty in distinguishing their different shades, and, perhaps, between the different primary colors; occasionally mistake one for another, and be comparatively insensible to the beauty produced by the arrangement and blending of different colors.

VERY SMALL.—One having color *very small*, even though his eye-sight and his ability to distinguish form and other qualities of objects, may be excellent, will be able to form little or no idea even of the primary colors; can perceive very little, if any, difference between the colors of different cloths, or even those of the prism or rainbow, as an indistinct, whitish appearance will seem to him to characterize the whole; and can distinguish between those objects only that are black or white, or bordering upon this appearance.

LOCATION.—Color is located under the arch of the eye-brow, a little externally from the middle, and between the organs of weight and order.

27.—LOCALITY.

Cognizance of the relative position of objects—recollection of the looks of places—knowledge of the geographical position of things, the points of the compass, &c.

Location, or relative position, like form and size, enters into the constitution of things. That a material substance should exist without any location, or relative *position* with respect to other things, is both inconceivable and impossible. Hence the necessity of some faculty, the exclusive function of which is to perceive and apply this property to the objects of the physical world.

LARGE.—One having local. *large*, will retain, for a long time, a clear and distinct impression of the appearance of the places he has seen, and, with imitat. and lang. also large, be able to give a correct description of them; can form correct ideas of places which he has not seen, by hearing them described; will seldom lose himself, especially if he has seen the place before, and easily retrace his steps; can calculate, with uncommon

accuracy, the relative positions and bearings of different places; find his way in the dark, with ease; is very fond of travelling, of visiting places, and of viewing natural scenery, and, with acquis. only moderate, and ideal. large, will spend his money very freely for this purpose: with large inhab. and ideal. will call to mind, with vivid and intense feelings of delight, the mountains, hills, dales, fields, groves, streams, &c. which he was wont to gaze upon in his childhood or juvenile days, and have a strong desire to revisit them: with large individ. and form, will notice, and also recollect, the houses, trees, rocks, and other objects near the road which he has travelled, and not only be very fond of the study of geography, and make rapid advances in it, but, with large form, construct. size, and imitat. be able to draw, with great accuracy and skill, maps, sketches of natural scenery, &c.

VERY LARGE.—One having local. *very large*, with large form, will retain in his mind, a distinct and perfect recollection of the appearance of nearly every place he has ever seen, and, with large lang. give a lively and correct description of each, and, with event. also large, be *excessively* fond of reading travels, voyages, &c.; can recal to his mind, not only the *general* aspect of places which he has seen, but will distinctly remember the geography, roads, scenery, rocks, houses, and other things, and, also, the position even of insignificant objects; will have a fine taste and talent for pursuing the study of geography, geology &c., and will be likely to break from every restraint to indulge his roving, strolling desire.

The combinations and descriptions under local. *large*, modified by an *increase* of the power and desires imparted by local. will apply to this faculty very large.

FULL.—One having local. *full*, will be able to recollect places with considerable distinctness, yet not be remarkable for this power; will understand the relative bearings of places, and the position of objects, and, unless a long absence has obliterated the impressions which they have made upon this faculty, will seldom be troubled by a deficiency of it; yet he will not distinctly recollect objects which he may pass, unless, from some cause, they particularly arrest his attention: with large or very large individ. will have a strong desire to travel in order chiefly to gratify his propensity to examine physical objects, and partly to see places, &c.

The combinations and descriptions under local. large, modified by a *reduction* of the influence of local. will generally apply to this faculty full.

MODERATE.—One having *moderate* local. will not pay particular attention to the location of objects, nor form or retain very distinct notions of the aspect of places, roads, &c., and

consequently be often at a loss to find such places as he wishes, to go a second time to obscure places, or return by a given road; will frequently lose his way, especially in cities and forests, and sometimes experience considerable inconvenience and delay from the want of a stronger development of this faculty. One having local. moderate, with individ. and ideal. large, will appreciate the beauties of splendid natural scenery, yet will not retain a clear and correct impression of the appearance and beauties which produced the delightful impressions: with large inhab. and only full ideal. individ. and hope, will seldom go from home unless compelled by urgent business, and will then see but little on his journey, dread the fatigues of travelling, and long to be at his journey's end: with acquis. large, will dwell pathetically upon the expenses incident to journeying.

SMALL OR VERY SMALL.—One having local. *small*, will find it very difficult to recollect, or return to places; often lose his way, especially in woods, cities, or streets; can become familiar with places only by seeing them many times; will form only confused and incorrect ideas of the geography of a country, or the appearance and localities of places described to him; be often uncertain and incorrect as to the points of the compass; consider travelling a burden, rather than a pleasure; have but little curiosity to see different places, &c.: with form large, will frequently recollect the countenances of persons, but will be utterly unable to locate them; with large event. will recollect distinctly that he has read, or heard of certain occurrences, yet will not be able to call to mind the place in which they occurred, or where he read them, &c.

LOCATION.—Local. is located directly over size and weight. It extends diagonally in the direction of mirth. The frontal sinus sometimes increases the apparent size of this organ.

28.—NUMBER.

Intuitive perception of the relations of numbers and proportions—ability to reckon figures in the head—numerical computation.

That the mental faculty which perceives, comprehends and applies numerical principles, is intuitive, is evident from the fact, that extraordinary calculating powers are often found to be possessed by individuals whose talents, in other respects, are quite ordinary; whilst, on the contrary, men of extraordinary reasoning and other faculties, are frequently found to be deficient in their computing powers.

LARGE.—One having num. *large*, will be quick to compute figures, and be able to perform numerical and arithmetical calculations, even in his head, with accuracy, facility and despatch,

and will delight in the study of figures, and be an expert accountant.

One having num. large, with caus. and compar. also large, will be able to seize even the abstract relations of numbers with intuitive ease, and to solve difficult problems in his head, as well as on the slate; be quick to detect errors in the calculations of others, but seldom make them himself—and excel both in the *reasoning* and the figuring parts of arithmetic; and be able to study, with success, the higher branches of mathematics; with large order, individ. event. and imitat. added, is capable of becoming a good accountant and book-keeper, and of casting up accounts in his head, which others would be obliged to do upon the slate; and, with local. and construct. added, will possess all the natural talents requisite for the study of surveying, geometry, algebra, mensuration, navigation, astronomy, &c.; will be deeply interested and greatly delighted in studies of this description: with caus. only full, though he may be good in *arithmetic* and quick in *figures*, will be poor in the higher branches of mathematics.

VERY LARGE.—One having num. *very large*, will intuitively comprehend and be able, at once, to solve almost any arithmetical problem proposed; cast up accounts, even though they may consist of several columns of figures, and subtract, divide and multiply, with several figures at a time; calculate chiefly in his head without a pen or pencil, and even without the aid of rules; seize, by intuition and with perfect certainty, upon his conclusions: with caus. compar. individ. form, size and local. large or very large, will be a natural mathematician of the first order, and be unrivalled for his mathematical and astronomical powers; can solve, in his head, the most abstruse questions even in the higher branches of the mathematics, and will be *passionately* fond of these studies: with these last named organs only full, may be, like Zerah Colburn, unrivalled in his *arithmetical* or calculating powers, and readily solve all *numerical* questions propounded to him; yet will be unskilful in those branches of the mathematics which demand the higher powers of reason and of thought, &c.

FULL.—One having *full* num. though he may be respectable will not be extraordinary for his quickness and correctness in performing numerical calculations; and, though practice may make him expert in the ordinary routine of calculations, yet he will not succeed remarkably well out of this line.

The influence of num. full, in combination, may be inferred from the combinations under num. large, modified by a *diminution* of the influence of this faculty.

MODERATE.—One having num. *moderate*, from habit and much practice, may, perhaps, become respectable as an accountant,

and in arithmetical calculations generally, yet will not readily come at the result of new and abstruse questions; be obliged to perform his calculations with his pen or pencil in his hand, and progress slowly and carefully, and then make an occasional mistake; and, upon the whole, will dislike numerical calculations and the study of arithmetic: with very large caus. and compar. though he may be highly delighted with the *reasonings* and the *demonstrations* contained in the mathematics, will be by no means partial to the mere figuring part, and will make his *numerical* calculations chiefly by the help of reason, and the *cause and effect* by which they are governed; though he can at once see the force and application of the *rules*, and comprehend the *principles* of arithmetic and of mathematical science generally, will consider figures rather a *drudgery* than a delight: with large or very large individ. form, size, local. imitat. and construct. added, will be naturally a first rate *mathematician*, but a poor *arithmetician;* be passionately fond of the study of geometry, surveying, mensuration, navigation, astronomy, &c. in case his attention be called to them, and capable of excelling in them, yet, in every thing in figures disconnected with *reason and demonstration*, his talents will be inferior.

SMALL.—One having num. *small*, will have a strong aversion to figures; succeed in them but poorly, and do that only with great labor; be slow and often incorrect in casting up accounts; can add, subtract, divide and multiply only by *rule*, and with his pen or pencil in his hand; and, though he may go through a *mechanical* course of arithmetical calculations, will not advance rapidly nor without great effort. One having num. small, with large or very large individ. event. lang. ideal. and compar. and caus. only full, will be exceedingly fond of reading, of poetry, of works of fiction and of polite literature, and, with large or very large form, size and local. added, of the study of natural history, geography, botany, chemistry, &c. yet dislike arithmetic exceedingly.

VERY SMALL.—One having *very small* num. will be unable to perceive numerical relations, or even to perform simple arithmetical calculations: will find extreme difficulty even in common adding and subtracting, multiplying and dividing, and be almost unable to count.

LOCATION.—Num. is located externally from order, and a little lower, at the external termination of the arch of the eye.

29.—ORDER.

System—sense of physical arrangement—desire to have things in their place.

LARGE.—One having order *large*, with local. large, will have a particular place for every thing, and every thing in its place;

instead of leaving his tools, books, papers, clothes and whatever he has occasion to use, where it happens, he will return them to their respective places; can readily find what he wishes, provided it has not been disarranged by others; will be systematic in his business; not only precise himself to keep things in place, but particular to have those under him do the same; and, with ideal. also large, be exceedingly annoyed by disorder, and thus possess an indispensable requisite for regularity, correctness and despatch, in whatever he undertakes.

One having large order, with large combat. and destruct. will be rendered as impatient and as angry by disorder as by almost any thing else, and thus manifest much more peevishness of disposition, and appear more *passionate* and harsh than he otherwise would: with ideal. large will always be cleanly and tidy, and very nice and particular about his person; greatly annoyed by a rent in his garments, or a spot upon them, or by their being soiled, or their fitting badly; by a long beard, disordered hair, or a dirty or disordered room; or by any thing irregular, contracted or broken, even though it may have been repaired, &c. and will often overdo in order to serve this faculty; and, with ideal. very large, will be even fastidious in these respects, and take many an unnecessary step on this account; but, with ideal. approbat. and self-e. only moderate, though he may be systematic, and have a place for every thing and every thing in its place, and always able to lay his hand on such things as he uses, and about as quick in the dark as in the light, yet will be neither nice nor particular in his personal appearance; will, perhaps, seem to others to have his things in utter confusion, and yet, what will appear disorder to them, will be order to him: with time large, will fulfil his appointments punctually, and have a *time* as well as a place for every thing.

VERY LARGE.—One having order *very large*, will know just where to lay his hand, both in the dark and in the light, upon any article he wishes to use, provided no one has displaced it; when he puts off his clothes, or has done using his things, he lays them away in the particular places assigned to them; in all he does is perfectly systematic and precise; and, in the matter of order, is what is termed "old-maidish," instantly notices the least disarrangement, and is annoyed beyond measure, if not rendered perfectly miserable, by confusion, disorder, &c.

One having order very large, with adhes. large, will love the company of his friends sincerely, but be so much disturbed by one thing and another about their persons, their furniture, house, &c. and by the disarrangement they cause him, that he will almost dread to visit or receive a visit from them, and, on this account, frequently feel vexed at those he really loves; in the selection of his friends, will have a special reference to this

quality in them, and be unable to endure the company of the slovenly or the negligent: with combat. and destruct. large, will frequently be angry at those who leave things out of their places, and severely reprimand and even scold them, though they may be his best friends; and, with ideal. large or very large, will be so extremely fastidious and over nice as to cause a great deal of trouble to those around him, and be even a trouble to himself and a slave to this faculty; and, to gratify it, will frequently do much more than there is any need of doing, or than his strength will bear; and, if a woman, will *scrub* her finger nails off and the nail-heads from her floors; worry her servants to death; *scour* the paint off the wainscot, the silver off the door-knob and knocker, the brass off the andirons, the tin from her pans and the hoops from her churn; and still scrub and wash, and wash and scrub, till she scrubs the *patience* out of her husband, and washes the *threads* out of his linen.

FULL.—One having order *full*, will be pleased with arrangement, and, if brought up to habits of system and order, will seem to possess a high endowment of the qualities described under order large, yet much will depend upon his education and his ideal.; will possess enough of this faculty to get along well in business, yet not enough to make him fastidious, or cause him to make any great sacrifices upon this account; and generally preserve order, partly from an innate love of it, and partly from the necessity and utility of it.

The combinations under order large, modified by a *diminution* of the power of order, will apply to order full.

MODERATE.—One having order *moderate*, will generally leave his things at loose ends; be less systematic in his business than would be to his advantage; may preserve something like system and arrangement in his affairs, but will do so more from the *necessity*, than the *love* of them: with ideal. large, though he will be neat and nice in his person, dress, &c., will leave things where it will trouble him to find them, often forget where they are, and manifest taste and cleanliness without system or arrangement: with self-e. combat. and destruct. large, will possess enough of this faculty to command others to preserve order, and will even scold them for allowing disorder, but will not keep things in order himself, and, perhaps, disarrange the things of others, as well as his own.

SMALL.—One having order *small*, will be apt to leave things where he happens to use them, or any where else, either in, or out of their proper places, and, consequently, be greatly troubled to find them again when he wants them, thus subjecting himself to much inconvenience and delay; will operate without system, and, of course, without despatch, and thus consume much time in accomplishing but little; but, notwithstanding, will fail to

mond, or to feel troubled with disorder, or to appreciate the importance of order and system; and, with time only moderate, will seldom apportion his time to specific objects, and generally be behind-hand in fulfilling his engagements, plans, and appointments.

VERY SMALL.—One having order *very small*, will be almost insensible to the beauty and utility of systematic arrangement; will scarcely notice the difference between order and disorder, and leave whatever he may have occasion to use, scattered about in utter confusion.

LOCATION.—Order is located under the arch of the eyebrow, at the external corner of the eye. The thickness of the bone in this portion, increased by the temporal ridge, causes an occasional mistake in deciding upon the size of this organ.

30. EVENTUALITY.

Memory of events—power of calling to mind those circumstances, occurrences, incidents, historical facts, &c., which have previously come to the knowledge of the individual.

LARGE.—One having event. *large*, will have a clear, a distinct, and a retentive memory of what he sees, hears, or reads; according to his advantages, will possess a mind well stored with historical and scientific facts, with the news of the day, and narrative and historical information generally; will seldom be troubled with forgetfulness, or with an indifferent or indistinct recollection of circumstances, incidents, &c.; with individ. lang. and compar. large, will show a marked partiality for reading and study, and succeed well as a general scholar; will be able, also, to make a good use of what information he may possess, and have a happy faculty of communicating to others; with large or very large ideal. individ. form, size, local. compar. and caus. will possess a literal *passion* for study, reading, the pursuit of chemistry, mineralogy, geology, geography, botany, natural history, and every thing pertaining to the treasuring up of facts; according to his advantages, will be a superior scholar; will allow nothing to divert him from literary and scientific pursuits; with large lang. added, can converse sensibly and fluently upon almost any subject.

VERY LARGE.—One having *very large* event. will possess in a still higher degree the capacities described under event. large.

FULL.—One having event. *full*, will have a respectable memory of incidents, and a distinct recollection of those occurrences to which his attention has been particularly directed, yet will seem to be deficient in his knowledge of those things which have not made a distinct impression; when he has an occasion to adduce facts, will recur to them with tolerable correctness and

facility, and seldom manifest a striking deficiency in this respect; with caus. and compar. large, will generally be able to command and collect a sufficient amount of facts by which to substantiate and illustrate his arguments, but will *reason* rather than *narrate;* regard phenomena chiefly in connexion with those principles which produce them; and remember *generals* much more than *particulars.*

MODERATE.—One having event. *moderate,* will be less distinct and certain in his recollection of incidents and circumstances than one with large event.; have rather a *general* than a *particular* memory of facts and events, and must see, hear, or read any thing more than once to impress it upon the mind.

SMALL.—One having event. *small,* will often fail to recollect incidents and facts, and, consequently, to do important things which he wishes to accomplish; have a poor, indistinct, and confused memory of occurrences of which he has heard or read, and even of those which have fallen under his own observation; will seldom, if ever, enter into the *particulars,* and have great difficulty, and little success, in attending to details; find it hard to command the knowledge, or apply the talents, he really possesses; can learn things in general only with great labor and application, and even then, with caus. and compar. large, will learn principles much sooner than phenomena; and be often greatly troubled to call to mind facts which he wishes to employ.

VERY SMALL.—One having *very small* event. will forget almost every incident or phenomena which he has seen, heard of, or read of; be extremely confused and uncertain in attempting to call to mind almost any occurrence, and suffer very great loss and incovenience from a deficiency of this faculty.

LOCATION.—Event. is located about the middle of the forehead. When the surrounding organs are large, and event. only full, there will be an evident depression just above individ. and between the two lobes of local. which will result rather from the size of the surrounding organs, than from an absolute deficiency of event.

31. TIME.

Cognizance of succession—that mental power which notices and recollects the lapse of time, and the relative distance of time, and order of succession, in which events transpire.

Many individuals seemingly without an effort, are able to tell the year, and even the day, of almost every birth, death, or particular event which has come to their knowledge; how old every person is whose age they have ever learned; what time every house in their neighborhood or town was erected; and the exact time of the occurrence of nearly all their village affairs

and business transactions. Others, without consulting the family record, cannot tell either their own ages, or those of their brothers and sisters, or even those of their own children. Though they might have a distinct recollection of certain occurrences, they never recollect *when* they took place.

LARGE.—One having time *large*, will notice and remember very accurately, the relations of time in which certain occurrences stand with each other, or how long one thing happened before or after another; without the aid of a time-piece, be able to tell very nearly what time of the day or night it is; can waken from sleep at such an hour, or perhaps, minute, as he may wish; will generally be in season, recollect his appointments, and, if possible, fulfil them; set apart certain days or periods for doing particular things, and be likely to perform them at the appointed time; be regular at his meals and in all his business operations, &c.; and excellent in chronology.

One having time large, with large event. will have a distinct recollection both of particular circumstances, and also, of the chronological order in which they occurred, and with large num. added, will have a correct knowledge of the chronology and dates of such events as have come to his knowledge, the ages of persons, &c : with large lang. ideal. and compar. will pay particular attention to the *rhyme* and *measure* of poetry, and be exceedingly annoyed if either is imperfect; with tune large, will keep the *beat* in music, and be very fond of dancing and, with imitat. also large, will easily learn any particular figure, and keep the *step* perfectly, &c.

VERY LARGE.—One having *very large* time, will possess a wonderfully accurate and precise memory of the time when certain things occurred, and with large event. of dates, ages, business transactions, &c.: how long one thing happened before or after another; the state of the weather upon certain days; the precise period of historical events; and, in short, will be a real chronologist, to whom a reference will be had by all who know him for the purpose of ascertaining the chronology of events, &c.; and will manifest, only in a still higher degree, all the qualities described under time. large.

FULL.—One having time *full*, will seldom discover a deficiency of this faculty, and yet, seldom manifest this power in a very high degree.

The descriptions and combinations of time large, modified by a *diminution* of time, will apply to time full.

MODERATE.—One having time *moderate*, though he may remember short intervals of time very well, will forget those that are longer, or have rather an indistinct idea of the chronological order and relations of time in which certain events occurred; forget dates and ages, and be unable to tell with much

accuracy the time of the day or month; with event. large, though he may remember certain circumstances with perfect accuracy, will not have a distinct or positive recollection of the time when they occurred, or how long one event happened before or after another; and will have only a *general* idea of the intervals between certain events.

SMALL.—One having time *small*, will be very forgetful as to the *time when;* find it difficult to remember the ages of his own family, or even his own age, and be obliged to consult family and other records in order to ascertain these and similar points; have only a general, and a very incorrect memory of dates; can seldom tell the time of day without the sun or a time-piece, or even the day of the month or week; will find it very difficult to keep time in music or dancing.

VERY SMALL.—One with time *very small*, will seldom if ever, notice the chronological order of events as they pass; with aliment. only moderate, will even forget the time of his meals; with event. moderate, will have a most *miserable* memory both of circumstances and of dates; forget his own age, and most of the circumstances connected even with his own history, and thus be a constant suffer from this cause.

LOCATION.—Time is located directly above color, and a little externally from locality.

32. TUNE.

Sense of melody and harmony of sounds—ability to learn tunes and detect discords.

That the faculty of music is innate and primary, and manifests its power in different individuals in proportion to a particular developement of the brain, is a fact fully established by the observations of phrenologists. Many children in whom the organ is large are able to catch and turn tunes soon after they begin to talk; and, on the other hand, adults in whom the organ is small, after the most laborious efforts under the most able instructors, are utterly unable to turn a tune, or even distinguish one tune from another.

All celebrated composers and musicians, have a large developement of the organ of tune.

This will show the utter folly of that modern fashionable prejudice which demands that music should be taught to the young *indiscriminately*, and without the least regard to the natural talent, or defect, of the individual in this respect, and which condemns many a lovely female to waste years of precious time in what is to her an intolerable drudgery, and one that nature never planned for her.

LARGE.—One having *large* tune, will be able easily to catch tunes by hearing them sung a few times over, and to strike cor-

rectly their key note; has a correct musical ear, and, with a good voice, can easily become a good signer, or a good performer upon musical instruments; delights to listen to good music, and can easily detect a discord, &c. One having large tune, with large ideal. imitat. and secret. and will not only be extremely fond of good music, but will impart richness, pathos, and melody to his musical performances; with large time added, will add new charms to his music by keeping the *beat* correctly: with combat. and destruct. large or very large, will delight greatly in *martial* music, and be highly excited by the stirring notes of the fife, the drum, the bugle, &c.: with large or very large time and hope, will be *highly* delighted with dancing tunes, and, in dancing, precisely keep the step, and be gay and cheerful in the "assembly room."

VERY LARGE.—One having tune *very large*, will be able to learn tunes by hearing them once or twice repeated, and will never forget them; is filled with *ecstacy*, or completely carried away, with *good* music, but cannot endure a discord, or an awkward or artificial singer or player; produces a powerful impression upon the feelings of those who listen to his performances, and literally charm them.

One having tune very large, with large or very large adhes. ideal. ven. hope, imitat. time, lang. individ. weight, and compar. will be a natural musician of the first order; be pre-eminent for his musical taste and talent; pour forth his *whole soul* in the most melting and voluptuous strains of melody and harmony, so as often to overcome the hearer; learn, as it were, by intution, to play upon any musical instrument.

FULL.—One having tune *full*, will be able, with considerable practice, to learn tunes both by note, and also by the ear; with a good voice may be called a good, and even a superior singer, yet, for any musical talent he may possess, will be indebted as much to art and science as to nature.

The additional combinations and descriptions of tune full, may be inferred from those under tune large, the power and the manifestations of tune being diminished.

MODERATE.—One having tune *moderate*, will be obliged to hear tunes many times repeated before he can learn them by *rote*, and will then forget them unless he sings them frequently; may, perhaps, be a respectable singer, but will be indebted for this talent much more to science and application than to nature.

One having tune moderate, with ideal. large or very large, will listen with rapture to *good* music, yet none will please him except music of the first order; will be very unpleasantly affected by discord, and perhaps be a good judge of music, yet will not be a good or a great performer himself.

SMALL.—One having tune *small*, with happy effort, may learn to sing and play tunes, yet will be only an automatic mechanical, indifferent, and unsuccessful musician, and will be unable to make melody, or to learn tunes by the ear; with large or very large ideal. will listen with delight to good music, yet be slow to distinguish one tune from another, and generally be insensible to the higher charms of excellent music.

VERY SMALL.—One having tune *very small*, will be unable to strike a note correctly, and even to distinguish one tune or one note from another; will be indifferent to music, if not really disgusted with it.

LOCATION.—Tune is located, in adults, about three quarters of an inch above the organ of num. and within the arch of the superciliary ridge. The location of tune is so much affected by the size of the surrounding organs, and its external appearance, by the temporal muscle which passes over it, that, except in the case of children, it is sometimes difficult to decide correctly upon its size. It may also be added, that a good *voice* adds greatly to good music, and is therefore frequently mistaken for a musical *ear* or *talent*. Others, again, in whom the organ is only moderate, are tolerable singers, but are indebted for this talent chiefly to *science* and *practice*. Hence many *correct* decisions upon tune, are considered erroneous.

33. LANGUAGE.

Power of communicating ideas by means of particular signs—memory of words.

In the plentitude of his wisdom and goodness, the Great Author of our being has seen fit in various ways to distinguish man from "the beasts that perish," and one of these distinguishing characteristics, is most strikingly displayed in his power of *speech*. Without a faculty by means of which to communicate to his fellow-men, his thoughts, feelings and desires, man would be incapable of any considerable degree of cultivation and refinement, and of carrying on those vast schemes and projects by which the face of the earth is subdued and cultivated, and the beasts of the field brought under subjection to him—by which the forest bows to his mandate, and, in its stead, the cultivated farm blooms like a garden—by which science and the arts flourish, commerce springs into life, and cities, kingdoms, and republics burst forth in all their magnificence and glory.

That the power of speech in man, or his *copia verborum*, is primitive, and depends upon a distinct faculty of the mind, is evident from the fact, that it greatly differs in different individuals, and cannot, therefore, be the result of education alone, but must originally be possessed by them in various degrees of

ous repetitions and circumlocution, and not unfrequently *bury up* his ideas in a multitude of words: with individ. form, and local. large, will be able to commit to memory page after page even at a second reading; will be excessively fond of reading, and of hearing and relating anecdotes; after listening to an interesting speech, oration, or sermon, will be able to repeat it nearly verbatim, giving not only the ideas and the general tenor of the discourse, but even many of the precise expressions of the speaker; with large or very large ideal. and imitat. and only full caus. added, will be bombastic in his style, make a great display of elegance and splendor in his language, and yet be destitute of real eloquence and power of *thought*; will be loquacious, flippant, and verbose, yet embody but little sense or argument in what he says; with very large compar. caus. individ. event. ideal. and combat. will be able to engross the whole attention of the hearer, and, by the clearness and power of his reasoning, combined with the superior elegance of his diction and the frequent and well-sustained bursts of his overpowering eloquence, enchain him for hours to the subject; will be rich, copious, flowing, vehement, and energetic in his style and manner, but a much better extempore speaker than writer, because, in writing, he will be apt to employ too many words for his thoughts.

FULL.—One having lang. *full*, will have a respectable command of words, yet, in order to become fluent, will require considerable excitement; with some effort, may commit to memory, yet, unless individ. form, and local. are large, will not be eminent for his talent. One having lang. full, with compar. and caus. large or very large, will have a rich fund of important ideas, but they will lose some of their force when expressed, in consequence of their calling more loudly for words than can be answered by the speaker, who, unless considerably excited, will hesitate for words; will seldom be guilty of circumlocution, but will be rather brief and compact in his style; with large ideal. added, will be clear, elegant, and forcible as a writer.

The additional descriptions and combinations of lang. full, due allowance being made for the diminished power and manifestations of lang. will be found under lang. large.

MODERATE.—One having lang. *moderate*, will be sometimes at a loss for words in which to express his ideas, and particularly so for happy and *appropriate* words; when an idea is presented to his mind, often be obliged to wait for the organ of lang. to supply the proper sign by which to express it; generally employ too few, rather than too many words; and, instead, of adding to the force and energy of his thoughts by the ease and power of his expression, will fail to give them even their just due from the province of language, may command words enough for the use of the *pen*, but not for use of the *tongue*;

will adopt a style more clear than copious; will not be loquacious, but, in what he says, will employ few words.

SMALL.—One having *small*, lang. in communicating his thoughts and feelings, will employ but few words, and those of every-day use; in speaking, will frequently hesitate for words, and possess very little variety or copiousness of expression; find extreme difficulty in calling to mind the particular words required to express his meaning; consider talking as rather a burden than a pleasure, and, consequently, will generally say but little, and find it very difficult to commit to memory.

The combinations and descriptions of lang. moderate, modified by a diminution of power of lang. will generally apply to lang. small.

VERY SMALL.—One having lang. *very small*, will find the utmost difficulty in recollecting the arbitrary signs used to express the simplest and most common ideas; from actual poverty of lang. will be obliged to employ words in a sense widely different from their common and legitimate signification, and will often express his ideas in very inappropriate terms; cannot commit to memory at all, nor learn to read with anything like tolerable facility and accuracy, and will be able scarcely to understand others, or express himself so that they can understand him.

LOCATION.—Lang. is located upon the superorbiter plate. When large or very large, by pressing down the upper orbit of the eye, it pushes the eye outward and downward, giving a fulness to it, and a swollen appearance to the under eyelid.—When the organ is small, the eyes will appear small and sunken, and the under eyelid small.

GENUS III.—*Reflecting faculties. These faculties impart to the human mind an intellectual power of a higher order than that given by the perceptive faculties. They minister to the direction and gratification of all the other powers, and constitute what we call reason or reflection.*

34. COMPARISON.

Dispositions and ability to compare various things for the purpose of ascertaining their points of resemblance and of difference—power of classification—perception and application of the principles of analogy—ability to discover truths that are unknown, by discerning their resemblance to those that are already ascertained, and also error from its incongruity with truth—power of illustration—critical acumen.

On account of the *resemblance* which one thing, or one set of things, bears to another, most of the phenomena of the natural world, are capable of being grouped together in other classes. The *causes* of these phenomena, or their relations of cause and effect, are sought out by causality: their *resemblances* and anal-

ogies, and their *dissimilarities*, are recognized by comparison. Form may compare different shapes; tune, different notes; and color may contrast different shades; but comparison can compare a color and a shape, a tint and a note, an idea and a substance; which cannot be done by these other faculties alone; and thus it is, that comparison embraces within the legitimnte sphere of its function, the whole range of nature. It sometimes discerns resemblances between things apparently the most distant and unlike; and often traces out analogies between the qualities of mind and matter; and is the grand agent in producing similes, metaphors, and allegories, parables, and fables.

Large.—One having compar. *large*, will readily discover analogies, resemblances, differences, &c., and be able, and disposed, to classify those thoughts, phenomena, and things of which the other faculties have taken cognizance; possess a happy talent for generalizing, illustrating, and reasoning from similar cases; frequently employ figurative expressions; readily discover the point and the application of arguments; make nice discriminations; possess a criticising, comparing turn of mind, and readily detect fallacies in arguments, and inaccuracies, and improprieties in the use of words, &c.

The objects compared by this faculty, are determined, in part, by its combinations. For example; one having compar. large, with full, large or very large event. and individ. will have a happy talent, and a passionate fondness, for comparing different *phenomena*, and classes of phenomena, in the natural world, as well as various historical accounts, scientific facts and experiments, &c., and be quick to discern those resemblances and differences which exist between them, and, also, between the various sciences themselves; with a view to make himself easily understood, will be strongly prone to illustrate his ideas by a reference to some fact or phenomenon with which the auditor is supposed to be familiar; with form, size, and local. added, will be very skillful in comparing those things which come under the cognizance of these faculties respectively, as well as in drawing illustrations from them; with ven. and conscien. large or very large, will draw religious instruction from natural objects, and apply the principles and phenomena of natural science, and of the physical world generally, to the investigation of moral and religious subjects; compare spiritual things with temporal, and temporal with spiritual, and be predisposed to receive, and convey religious instruction by means of parables, allegories, &c., and, in reasoning upon moral subjects, make a great many nice distinctions, &c.; with ideal. and individ. large, will make many elegant and elevated comparisons; employ many metaphors, similes, and other figures which will glow with the fervor, and be enlivened by the brilliancy of a lively imagination, and serve the purpose of argument and or-

nament united; yet, with only full caus. added, there will be very little reason or sound logic in his metaphors and illustrations: with caus. large, in investigating causes, will be greatly assisted and often led to his conclusions, by the light of comparison; in *thinking* and *reasoning* upon subjects, and especially in deciding upon the force of arguments, will employ his caus. as much as his compar. and probably more, yet, in *communicating* his ideas, will manifest more compar. than caus. and illustrate them copiously and forcibly; with secret. moderate, ideal. imitat. individ. form, size, order, local. event. and lang. large, and caus. only full, will have a popular and decisively *practical* talent, which will appear to be much greater than it really is, but his judgment will be much more the result of experience and observation, than of reflection; have a superior, natural tact and talent for doing business, and getting along well in the world; acquire knowledge very easily, retain it for a long time, and also apply it to very good advantage; speak, and perhaps, write well upon subjects which require no great depth of thought; be likely to pass for a person of superior mental powers, yet he will not often bear sounding, nor reason closely nor profoundly, nor take original or comprehensive views of subjects; but with caus. large or very large, will be able to combine uncommon *theoretrical*, with extraordinary *practical* talents; according to his advantages, will have at command a great amount of facts upon a great variety of subjects, and, also, be able to apply his knowledge to the best advantage, both in reasoning, and in accomplishing his purposes; will be naturally both learned and profound, and capable of excelling in the natural, metaphysical, and demonstrative sciences; be pre-eminently talented, and calculated both to devise and execute, and thus to conduct a great business; and with combat. firm. hope, and self-e. large, be abundantly able to rise far above the common level of mankind, and to turn his hand successfully to almost any undertaking; and will add to superior natural talents, great energy and perseverance.

VERY LARGE.—One having compar. *very large*, will be able, readily to compare, and perfectly analyze, almost any subject which may be presented to his mind; will instantly and intuitively detect the fallacy of analogical argument, and the misplication of words or facts; present his ideas in a manner so perfectly clear and simple, and accompanied with illustrations so copious and appropriate, that they can be fully and easily understood; with lang. and individ. large, will pour out superabundant flood of figurative expressions; be strongly inclined to criticise every thing he sees, hears, or reads: and, with moderate conscien. will be likely, by his wonderful power and copiousness, and seeming appropriateness, of comparison and illustration, to make better side appear the worse, and the worse

the better—to employ sophistry, put false constructions upon things, and make wrong applications of them, and thus knowingly mislead the common mind, &c.

The influence of compar. very large, acting in combination with the other organs, has been described under the other organs respectively. It may also be added, that the combinations and descriptions given as applicable to compar. large, modified by an *increase* of the influence of compar. will apply to this organ very large.

FULL.—One having *full* compar. will be respectable for his discrimination and ability to compare. analyze, and illustrate things, yet will not be particularly distinguished for this power; frequently resort to illustrations, yet they will not manifest the quality of *versatility*, nor be always in point; not at once discover whether a comparison is just and appropriate, and, though he may be able to trace out plain and striking analogies, will not so readily discover the more obscure and subtle resemblances, analogies, differences, &c.; with caus. large or very large, will have good ideas, but they will often be less applicable to the subject, and more imperfectly illustrated, than is desirable: with the perceptive faculties generally strong, will not discover any marked defect in this particular, nor any peculiar talent for comparison, &c.

The additional manifestations of compar. full, may be inferred from those of compar. large, modified by a *decrease* of the power of this faculty.

MODERATE.—One having compar. *moderate*, may be able to discern the plainer and more obvious resemblances and differences which exist in the phenomena of nature, but will fail to discover the more obscure points, and nicer shades of resemblance and difference; may perceive the force of comparisons and illustrations presented by others, yet will not be happy in discovering them himself, nor readily perceive the application of arguments, nor give point to his own: with lang. full, or large, will talk much, but not be able to write with perspicuity, nor to use words with propriety and accuracy: with individ. and event. large or very large, will have an excellent memory of facts, but, instead of arranging and classifying them, he will be likely to present them in a confused state, and, as it were, *en masse*; will not make nice distinctions between the various passions and other mental operations, and fail to make critical discriminations in matters and things generally, or to adduce many appropriate illustrations.

SMALL.—One having compar. *small*, will be dull and slow in perceiving the force of comparisons and analogies, and possess but little discernment or discrimination, and be unable successfully to compare, classify, arrange, illustrate, or generalize; be

almost destitute of critical acumen; and fail to perceive analogies and differences, even when they are pointed out to him.

VERY SMALL.—One having compar. *very small*, will be apparently destitute of all those qualities ascribed to compar. large or very large.

LOCATION.—Compar. is located in the middle and upper portion of the forehead, between the two lobes of caus. with event. below, and benev. above it. Its shape resembles an inverted cone.

35.—CAUSALITY.

Power of perceiving and applying the principles of causation—ability to discover, and trace out the connection and relations existing between causes and effects; to plan, invent, and adapt means to ends; to draw conclusions from given premises; to reason—disposition to investigate, and ask, why?—key-stone of common-sense.

It is an axiom in philosophy, that "every effect must have a cause;" and, also, that "every cause must produce an effect;" and, again, that, "under similar circumstances, like causes produce like effects;" and, farther, that "all the phenomena throughout universal nature, proceed upon the principle of cause and effect."

LARGE.—One having caus. *large*, will be able intuitively to perceive, and readily to apply the principles of causation; to lay good plans, and successively reach desired ends by the application of appropriate means; will have a strong desire to ascertain the *why* and *wherefore* of things; to investigate their nature and relations, and ascertain their origin, uses, and procuring causes; will consider facts and phenomena only as connected with their principles and causes; perceive self-evident truths, and draw inferences from them; possess an inquiring, investigating turn of mind; with proper culture of this faculty, be able to originate good ideas, and reason correctly upon the data furnished by the other faculties; by the intuitive application of the principle that like causes will always produce like effects, be able to predict what will be, from what has been; to tell wherein one result will differ from another, and, also, what will be the effect of given measures; will intuitively perceive the various bearings and the abstract relations of things; naturally possess a large endowment of sagacity, penetration, good sense, judgment, and originality; and be disposed to give, and require, not only a *reason* for every thing, but, also, a satisfactory explanation of all its phenomena.

One having caus. large, with the perceptive organs large, will be quick to perceive the first truths or axioms of natural philosophy, to draw inferences from them, and to apply them

whenever occasion demands: with compar. and conscien. large or very large, to perceive the force of moral truths and inferences, and to admit moral axioms, and be able to reason clearly and correctly from them: with the selfish faculties strong, will be able to provide for his selfish wants, and secure selfish ends: with acquis. large, to lay excellent plans for accumulating wealth: with the perceptive organs only moderate, will be more delighted with the *principles* and the *philosophy* of natural science, than with the mere facts, and seldom contemplate facts apart from the laws concerned in their production: with individ. and event. only moderate, will be guided much more by the *reason* of things, and by general principles, than by experience; but, with individ. and event. large, will be influenced both by experiments and facts, and also by the principles involved in them; have a superior talent, not only for collecting facts, but, also, for drawing correct deductions from them; devise and execute with surprising sagacity and tact, and possess an excellent talent for turning things to his own advantage—for seeing just what ought to be done in order most successfully to obtain the desired end, and will possess a very large share of *practical* sense and sound judgment: with large compar. and only moderate perceptive faculties, will deal much more in that which is abstract and metaphysical than in facts and details, and possess much more intellect than he appears to have; be too abstract, and think too deeply, to be properly appreciated, especially by those who have large perceptive, and only full reasoning faculties; will have an excellent memory of *thoughts* and *first principles*, but forget circumstances and particulars; have a distinct recollection of *inferences*, yet be apt to forget the premises from which they were drawn; be able to think and reason clearly and strongly, yet, in presenting his ideas, will fail to do them justice, or give them the force necessary to produce the conviction to which they are justly entitled: with the selfish faculties generally large, and the moral only moderate or full, will make his reason subservient to the mandates of his selfish, not to say vicious and depraved animal desires and gratifications; and prostitute this noble gift to the injury both of himself and his fellow men: with the moral organs large, and the selfish also large, will have a vigorous intellect propelled by energetic, selfish passions, and modified by a strong current of moral feeling, yet his moral and religious opinions and practices will be strongly tinctured with his animal feelings—his religious garments often defaced with spots and patches of selfishness and sin; and his reason turned to a good or bad account according as his education, external circumstances, &c., excite more powerfully either the one or the other class of faculties: with the moral organs large or very large, the propensities full or large, but less than the moral and

reasoning organs, and the perceptive, at least, full, will possess great intellectual power and superior talents, which will be called into energetic action, and urged forward by strong feelings, and directed by high-toned, moral principle, to the advancement of some noble and important object; and have enough of the propensities to impart efficiency to his intellectual and moral faculties, which, however, will maintain the ascendency: with combat. large, will warmly defend and advocate his opinions, and engage in debate with spirit and delight, &c.

Caus. acts with power and success reciprocally proportionate to the size of the organ and the stimuli which excite it. These stimuli are supplied by the other faculties, and vary according to the intensity with which these faculties desire those objects, procured by the aid of caus. For example; one having caus. large, with very large domestic organs, and only moderate selfish propensities, will seem to lack wisdom in conducting his own selfish interests, because he will be comparatively indifferent to them, but, in reference to his children, his family, his friends, &c., he will plan with uncommon judgment, and manifest great foresight: with acquis. small, and approbat. or self-e. or both, very large, will be likely to manifest great mental vigor in his efforts to secure distinction, yet, in the mere accumulation of wealth, may discover a decisive want of tact and judgment, and ability to plan; but still, if any of the other faculties desire money, caus. will do its utmost to supply them, and devise means admirably calculated to secure this object: with the selfish propensities only moderate or full, compar. and conscien. large or very large, ven. full or large, and the perceptive organs only moderate or full, will reason clearly and forcibly from correct moral premises, and successfully prosecute ethical and theological investigations, yet be less distinguished for his delight and success in pursuing natural philosophy, and be likely to make but indifferent calculations in regard to his pecuniary affairs, and manage them rather poorly; but, with the perceptive organs large or very large, conscien. small, and ven. only full, while he will reason clearly and correctly upon natural philosophy and matters which have no *moral* bearing, will commit the grossest errors in reasoning upon the character of the Supreme Being and religious subjects generally, his duties to his fellow men, and of their obligations to him, &c. The same principle applies to caus. in combination with any of the other organs in their various states of development.

VERY LARGE.—One having caus. *very large*, with a large head and an active temperament, in addition to the manifestations described under caus. large, will be pre-eminent for the correctness of his judgment, the clearness, originality, and importance of his ideas, the extent of his understanding, and the

power of his intellect; be distinguished for taking new views, even of the most ordinary subjects, and for presenting them in a striking light; for discovering new methods of effecting certain objects; be able to calculate, with certainty, what effects will be produced by the application of particular means, and, also, the most judicious method of applying these means; clearly perceive the full force of arguments; be able to explain, or "clear up," abstruse points and difficult subjects; to carry conviction to the mind by his irresistible arguments, and always to present them in a manner perfectly intelligible; will grasp, as it were, with a giant intellect, those great and fundamental principles which enter into the nature and constitution of things; and possess extraordinary greatness of mind and vastness of comprehension.

One having caus. very large, with compar. large or very large, will be extremely delighted with metaphysical and abstract studies; attempt to pry into the nature and first principles of every thing; will speculate and theorize, and, with large conscien. added, will excel as a metaphysician, and especially as a moral and intellectual philosopher; with large individ. added, will not only display extraordinary depth and power of thought, but, also, be able to express and illustrate his ideas in a manner so simple and intelligible as to make himself easily and fully understood even by feeble minds; if he fail in any part of his projects, will readily supply the deficiency by a resort to the most happy expedients, and thus generally succeed in his undertakings; never be at a loss for resources, and be wonderfully ingenious in calling them up and applying them; and possess extraordinary intellectual power and acumen.

FULL.--One having caus. *full*, will have a desire to ascertain the reason of things, and to investigate their nature and procuring causes, yet his views of the relations of cause and effect, will be less clear, and his inductions from a given amount of data, less correct, than they would be if caus. were large or very large; with proper culture, will be respectable as a reasoner, yet the cast of his mind will not be strikingly original or logical, nor his judgment first-rate: with large or very large perceptive faculties, may be qualified to do a fair business, yet will not excel in planning or in conducting a great business, nor be distinguished for employing the best means to effect desired ends: with large imitat. individ. and approbat. and moderate self-e. added, will lack independence and originality of thought and character; adopt the views and opinions of those with whom he most associates, and thus have no marked character or plans of his own, and, with ven. and conscien. large, will not desire, or hardly dare, especially in religious matters, to think or act for himself; may pass for a man of considerable talent and intellect, yet much of his knowledge will be bor-

rowed, and his disposition and ability to apply his mind closely to an argument or process of thought, will be weak and limited, and his judgment, not very profound: with compar. individ. and event. large, will not be distinguished for the superiority of his judgment, nor yet for the weakness of it; will possess considerable *practical* talent, and understand himself well, yet be somewhat superficial, and manifest more discrimination and tact than originality and depth, and fail to present arguments in a clear, cogent, and convincing manner, as well as to appreciate the full force of the reasonings of others.

MODERATE.—One having caus. *moderate*, will not be very clear or correct in apprehending the principles of causation, nor reason clearly or closely: with individ. event. and lang. large, and compar. full or large, may pass through the ordinary routine of life with tolerable success, yet, when called upon to think, or plan, or call up resources—to devise means, or *originate* any thing, will manifest weakness and inability; may *learn* well, and, with imitat. also large, do what he sees others do, and gain something from experience, yet will be unwilling to apply his mind to any subject which requires close investigation and research, and will not be able to reason strongly or deeply, or to appreciate the arguments of those who do; and will not be at all distinguished for quickness of comprehension or depth of understanding: with the selfish faculties strong, will be swayed chiefly by his animal propensities, and yet be shrewd in many things, although his shrewdness will result more from instinct than reason: with secret. large, and conscien. only full, by art and intrigue may succeed well for awhile, yet it will not be difficult to penetrate his designs, and discover his intentions, and, consequently, to defeat his purposes.

SMALL.—One having caus. *small*, will be deficient in discernment and understanding; fail to comprehend the reasons, principles, causes, and the general bearing of things, as well as the force of logical arguments; be injudicious in planning, and unable to see the end from the beginning, or comprehend the result of certain measures; be unable to think, and dull in comprehending a subject, even when clearly and fully explained to him; slow to draw inferences, and unskilful in adapting means to the accomplishment of desired ends; possess feeble powers of ratiocination, and a judgment that cannot be relied upon; and have no talent for metaphysics, or moralizing, and very little "hard sense."

The combinations and descriptions under large or very large caus. *reversed*, will apply to caus. small.

VERY SMALL.—One having caus. *very small*, will utterly fail to appreciate or apply the principles of causation, or to comprehend the relations of cause and effect; be unable to reason, or to understand the arguments or explanations of others, be

they ever so clear and simple, and will be apparently destitute of the qualities ascribed to caus. large.

Of all the human faculties, caus. is undoubtedly the most useful and important, (if, indeed, a *preference may* be given to one faculty over another,) as it gives that depth, and strength, and solidity to the mind so necessary to the proper guidance and direction of the other faculties, and without which, man could scarcely be accounted a *rational* being. It is, in fact, that faculty which, above all others, so pre-eminently distinguishes man from the brute, and enables him to stand forth in majestic dignity as the lord of this lower creation. With this faculty largely developed, (and aided by compar.) man is capable of thinking, reasoning, rising, soaring—of looking, with an intelligent eye, into the works of the Deity, and of penetrating the mighty mysteries of his divine government. Without it, what would be man? A helpless, unintelligent creature—a feeble, grovelling thing, scarcely elevated above the meanest reptile.

Location.—Caus. is located in the upper and lateral portions of the forehead, externally from compar. and gives height and breadth to the forehead proportionate to the size of the organ.

DIRECTIONS TO EXAMINERS.

In ascertaining the character of individuals from their phrenological developments, the *general* size of the *whole head* should first be observed, and then, the *relative* size of its *several parts*, according to the classification adopted in this work. The *temperament*, health, habits, education, &c., of the individual, should be next attended to. After these, the *relative size of each organ* may be observed; and then the effect of the *combinations* as described in this volume. This last point is of paramount importance.

In applying the fingers to the head, the *balls* should be used instead of the *ends*.

UNASCERTAINED ORGANS.

Notwithstanding the great progress which has been made in the science of Phrenology, there are still some portions of the brain the functions of which are not yet discovered. One of these portions occurs between the reflective faculties on one side, and benevolence and imitation on the other. The other, between ideality and caution. Many and diverse have been the opinions entertained in respect to these faculties, by various Phrenologists. The author coincides with Mr. Fowler, in reference to the latter, that it gives the sense of the *sublime;* of the former, he will not at present venture an opinion.

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